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Jesuit Educational Quarterly

MARCH 1963

AN ADDRESS ON EDUCATION

THE ROLE OF THE JESUIT UNIVERSITY

STATUS OF SPECIAL STUDIES, 1962-1963

THE 1962 LOYOLA WORKSHOP

STATEMENT OF POSITIONS

NEWS FROM THE FIELD

Vol. XXV, No. 4

(FOR PRIVATE CIRCULATION)

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Jesuit Educational Quarterly

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

An Address on Education

VERY REVEREND JOHN B. JANSSENS, S.J.

An address given by V. R. Father General John Baptist Janssens, S.J. to the participants of the Educational Conference of the Italian Assistancy held at Galloro, Arriccia, August 28-31, 1962.¹

(Father General prefaced his address with the remark that he did not intend to comment upon particular questions discussed at the conference, but would instead touch only upon some general considerations. He then continued as follows:)

"In various countries, in Latin America, in Europe and, I daresay, also in Italy, there are insistent voices raised who say: 'Why do we squander such a large percentage of our manpower in teaching? The pastoral ministry demands our attention. Consequently, we priests and religious should leave to others the task of teaching and engage in a ministry that is more direct.' As a matter of fact even some prelates seem inclined in this direction. Not so long ago, a very zealous Nunzio in Latin America, obviously concerned with the spiritual needs of those people, stressed the point in an article that the religious should abandon their schools in order to devote themselves to other ministries.

Reverend Fathers, let us recall the tactics with which experience inspired our Founder St. Ignatius. In the beginning, he thought only of that ministry which, using a word that is not quite accurate, we sometimes call "direct." But a few years later he was offered a college which he accepted; seeing the good that could be accomplished with it, he then accepted others; and he exhorted the superiors of his Order to found colleges. At the death of St. Ignatius a majority of Jesuits were teaching in the colleges and only a relatively small number was assigned to the residences.

We can understand the mind of our Holy Father Ignatius on the apostolate of education from a letter which he wrote to a superior in 1551. It was originally written in Spanish but we have the Latin version."

Inter commoda quae obveniunt ex talibus collegiis, illud censetur, quod ex iis, qui nunc studiis operam dant, labente tempore diversi exhibunt, quidam ad praedicandum et curam animarum sumendam, quidam ad gubernandam patriam terram et administrandam iustitiam, quidam ad alia munera; demum siquidem ex pueris crescunt adulti, bona institutio eorum

¹ This is a translation of the Italian text printed in *Didattica*, No. 98 (October 1962), 3-9. Father General did not read from a prepared text but spoke extemporaneously. The talk was delivered on August 30, 1962. Translation was made by Paul A. FitzGerald, S.J.

in vita et doctrina christiana multis aliis proderit, magis in dies se diffundendo fructu.' (A. R. XIII, 818).

*"Therefore, St. Ignatius was of the mind that the apostolate of education is an apostolate of the first order."*² In addition the great St. Peter Canisius, in a Germany invaded by protestantism, founded colleges in order to combat heresy; and he was very successful in this undertaking."

(Father General then recalled that the minister of Public Instruction in one of the missionary countries, where the Society has boarding houses for university students, said to him recently: "Boarding facilities are fine, but not enough; we need colleges and secondary schools. In fact the catholics of my country are excellent in their religious practices and in their private lives, but they carry a pagan mentality into their public lives, because they lack a secondary education in which this pagan mentality could be permeated with a christian spirit.")

(Father General also mentioned as his personal experience, the happy results obtained in a suburb of Antwerp with the foundation of a college, notwithstanding the serious initial difficulties of the environment. Beginning with the education of the youth of that place, there was a gradual cultural and religious transformation of the students' families and of the officials responsible for the public welfare.)³

"From the apostolic point of view, in fact, it is much more important to form young people for future public life rather than for their own private lives."

In the present day democratic structure of society, men in important positions have an impact on public life which, it would seem, absolute monarchs never had in days gone by. Their influence extends to every aspect of life, even the most personal, such as teaching, the means of communication (press, radio, TV), and the control of economic welfare.

The formation of christians who are concerned only with their own sanctity is not sufficient to compensate for such a system. We have to prepare men who are technically capable of carrying on a social mission and at the same time imbued with the vision of a world profoundly christian. In recent times I have had the consolation of verifying this truth among the older alumni of our colleges, for example in Spain and in Latin America, many of whom carry a heavy burden of responsibility. There are others, of course, who fail us.

But let us be on our guard, Reverend Fathers: There is the danger

² Emphasis throughout is found in the original text.

³ These two paragraphs are also summarized in the Italian text.

that our education may become a little too neutral, a little too secular. If our colleges are to have a notable influence on the public life of a country, they must be deeply Catholic. Obviously, they ought not to be novitiates or convents. Pope Pius XII, so zealous and yet so prudent, has put us on our guard against overburdening our students with pious practices. However, when one day I mentioned to His Holiness that assistance at daily Mass was one of the common customs at our colleges, he encouraged me by saying: "Very good, very good; hold on to that and move ahead."

Consequently, it is very necessary that the environment does not fear to be, even in its practical aspects, sincerely Catholic. Indeed sometimes I have heard it said that one of the problems facing our schools comes from the parents of our students who do not want their children to become too pious and who fear above all a vocation to the priesthood or to the religious life.

We must not be alarmed at this! An atmosphere profoundly Catholic will, in the beginning, undoubtedly cause us to lose a few students from families that are not particularly religious; but our students will ultimately become even more numerous if we succeed in giving to our schools the reputation of top-flight educational institutions. How otherwise can we explain the great influence of schools notoriously Catholic upon the pagan youths of India and Japan (where other educational institutions are available) if not by the great esteem which their families have for Jesuit education.

I have the impression that one of the weak points of Catholicism in Italy is the lack of secondary Catholic schools: Catholic schools in Italy accommodate only about 10% of those students who are in secondary schools, as against 35% in France, even though dechristianized, 50% in Belgium, 70% in Holland (including both Catholic and Protestant schools), and a much higher percentage in Spain.

Catholicism in Italy will depend very much upon the development which we can bring about in our own schools. One day I asked the Archbishop of Dublin the reason for the large attendance of men in his churches even on week days. He answered me immediately: "We owe it all to our Catholic schools."

In Latin America, Colombia and Venezuela are contiguous: along the border, the population of both sections is from the same race, has the same language, the same traditions, the same usages, the same customs. At the present time, in the Colombian section there is an abundance of vocations, while in the part inhabited by the Venezuelans there are practically none. The difference is due to the fact that in

Colombia there are Catholic schools, while in Venezuela there are only the state schools, which are neutral and secular.

In the archdiocese where I was born (which is now divided), there were more than three million inhabitants, with 3,500 diocesan priests, in addition to 2,000 religious priests. Vocations, thanks be to God, were abundant (and they still are abundant, though somewhat less so): annually 120 young men began philosophy in the major seminary and the annual ordinations reached an average of about 80. This was all due to the numerous ecclesiastical and religious schools which were found in every city of the archdiocese, even the smallest.

But we must be convinced that our Catholic schools, in addition to giving a Christian education, must also be outstanding in their technical competence.

We cannot be satisfied until we are able to say with complete sincerity that, on the scientific and methodological level and from the point of view of the techniques of teaching, even the most modern, our schools are in the first rank.

Obviously we do not have at our disposal the financial resources available to the state; but if we lack money, we possess a unique resource, that is, our religious and priestly formation and the ideal which this formation has given to us.

In India where the state is completely secular, if not worse, and does not attach any importance to religion, families very much appreciate the total dedication to their students of the religious and ecclesiastical personnel.

Your priestly formation, Reverend Fathers, has been reasonably solid; but this general formation only is not sufficient for every task. Some Fathers think that they can succeed in any field at all with the customary studies in philosophy and theology. The priestly and religious formation has given us something very precious, that is, a sense of values; but in order to become successful teachers it is also necessary to have the requisite knowledge together with a good understanding of pedagogy and method, tools which, in themselves, are not acquired in the study of philosophy or theology, nor in the religious formation as such.

The Holy Father has recently given us a very timely Encyclical on Latin. When I was in Belgium and had the responsibility of our schools, examining on one occasion a book of Latin exercises for the second year, I thought to myself: If Ours knew well what was contained in that manual, they would have a sufficient knowledge for the study of philosophy and theology in Latin. At the same time, I re-

membered that some students in a particular country, after seven, eight and even nine years of Latin were incapable of reading the *Imitation of Christ*, which is written in the simplest Latin.

How can this happen? In so far as I can judge, it seems to me that the trouble is in the lack of method. If the professors, from the first to the last year, were agreed upon, or were obliged by the Prefect of Studies to follow, the same method and to develop it, the students, after seven or eight years of Latin, ought to know something about it.

The problem which claims your attention at this Conference is very important. The scope of secondary education is much more one of formation than it is of information: and for this formation of the intellect and of the whole man the preadolescent years are crucial. Whatever be the professions in which our students will later find themselves, the humanistic formation which they have received will enable them to distinguish the essential from the non-essential; the certain from the uncertain; established truth from heresy.

Reverend Fathers, I congratulate those of you who have been assigned to this magnificent apostolate. I, too, would have freely dedicated my whole life to this work; however, though destined for other tasks, I can still work for the advancement of secondary education. And you yourselves can testify that teaching and education are very close to my heart.

We are dealing here in fact with a work of primordial importance in the Church of God. If we forsake it, in order to free all our men for baptizing, preaching and hearing confessions, within thirty or forty years we will be faced with a society that is completely secular.

It is not enough that we have churchmen; laymen are also necessary, but laymen who are well formed in a human and christian mould. Certain missions, for example, have restricted themselves to the opening of elementary schools and to the formation of practicing christians, but without undertaking to prepare a truly Catholic laity. But where there is lacking a Catholic lay élite, the Church cannot long endure.

Priests are the mediators between God and man, and their touch confers charismatic graces. But the progress of culture and civilization in the world today is entrusted immediately to the laity. It is our task to form this responsible élite."

The Role of the Jesuit University

C. EDWARD GILPATRIC, S.J.

The extent of any challenge may well be measured by the response which the challenge evokes. When the members of an organization begin to question not merely its mode of operation or long-established policies, but to debate earnestly the most fundamental of issues, namely, their own continued existence as a corporate body, the challenge must be grave indeed. What, then, are we to infer when Fr. Robert Harvanek chooses to open discussion on the very point of the continued existence of our Jesuit universities?¹

That our Jesuit universities are facing the most serious challenge they have yet encountered in their rather brief lives is clear beyond a doubt. The almost exorbitant demand for academic excellence on a vast scale that industry, business, government and society at large have placed on the national educational structure as a whole has not bypassed our own schools. The difficulty of our situation is due in considerable measure to the fact that we are a conspicuous part of an American Catholic community that has no long-standing tradition of scholarship. Yet the deficiency in our academic heritage is dwarfed by the twin perils of financial dystrophy and massive competition from secular schools, especially on the university level.

THE QUESTION

Fr. Harvanek's question, "Should there be Jesuit graduate schools?" lends itself to two distinct but closely related responses.² Taken in the more direct, literal sense, the question may be answered yes or no. Or the question may be understood as more methodological than real, in the sense, "Why, indeed, should there be Jesuit graduate schools?" In this latter sense the question is in effect an invitation to refresh our grasp of the fundamental principles that led to our original choice, to

¹ Robert F. Harvanek, S.J., "The Objectives of the American Jesuit University—A Dilemma," *JEQ* XXIV (October 1961), pp. 69-87.

² *Ibid.*, p. 69. Both Fr. Harvanek and myself, in using the term "graduate school," are referring primarily to the six or seven Jesuit graduate schools which have already evolved into complex universities granting the doctorate in several fields. The various professional schools are not included under the term in this article. Only insofar as a complex university requires a large undergraduate substructure, will our discussion touch upon that level, and then only obliquely.

place more clearly before our eyes what it was that we hoped to achieve by initiating graduate schools, and to determine what adjustments need be made in the light of the existing situation.

That this question should have been asked is not in itself a cause for alarm and, in fact, may be the sign of a deep vitality. A moribund society seldom has the energy even to alert itself to the rapid approach of its undertakers. Although it is not too difficult to surmise where Fr. Harvanek's sympathies lie, it was not his purpose to answer his own question with a simple yes or no. What he has done is to demonstrate quite forcefully that any response that might be given to his direct, literal question is determined largely by each one's basic concept of the function of Jesuit higher education.

THE RESPONSES

It is the hope of both Fr. Harvanek and the editors of the JEQ that his article might evoke a critical response from its readers. There is certainly very little to criticize if by this we mean to find fault with or to take exception to his position. The question he proposes is well taken, and is being asked on an increasingly broad scale by Jesuits who are much concerned with the current status and achievements of our graduate schools. It is hardly a criticism to say that Fr. Harvanek does not definitively answer his own question since it is plainly his purpose to open discussion, not to end it. Accordingly, the critical response that is most appropriate is neither agreement nor disagreement, but an understanding of what has been said and a continuation of the discussion already begun. In this article each of the three responses that Fr. Harvanek has proposed as possible answers to the question he has raised will be examined in turn, and then an attempt will be made to indicate which of these responses seems to be the most adequate in view of the contemporary American situation.

Since the present discussion presupposes some acquaintance with the various alternatives Fr. Harvanek has listed, let us begin with his own summation of the three possible responses that can be given to the question, "Should there be Jesuit graduate schools?" He writes:

. . . (T)he first response is that which says that the decision and the commitment has already been made and that we are involved and cannot do otherwise than try to carry the venture forward as long and as well as possible. The second response develops a philosophy out of the exigencies of the situation and maintains that the developing modern Jesuit lay university is achieving a great good, a greater good than was achieved by the small Jesuit liberal arts college with its theory of a select education of

leaders, and a greater good than could be achieved by the small liberal arts college. Moreover, the advocates of this new philosophy of Jesuit education have hope and confidence that with modern business and public relation methods, plus increasing support from private and governmental sources, our Jesuit universities will be able to grow into institutions which will stand superior to many universities in the land, be equal to more, and perhaps be subordinate to only a very few.

The third response would see the role of the Jesuit university as performing the work of the more intensive Catholic higher education, recognizing that the less intensive, and the more laical education will be carried on in the secular universities, both state and private, as more and more Catholic students and professors enter into these institutions and are accepted there. It does not see the task of the Catholic universities as being the same as that of the secular universities with the single exception that they are under Catholic auspices.³

In order to obviate any misunderstanding, it should be noted from the start that these three responses are not to be interpreted as a concrete description of the operating philosophy of any given university. The responses as outlined above represent polarities or pure types which can be approached but not fully attained. They represent tendencies in a given direction. In evaluating the different responses we must ask, what would be the consequences if one or other response were embraced? Although it is certainly not our intention in this article to evade all practical issues—quite the contrary—what will be said should not be construed as a criticism of the actual policies of any of our universities. We are rather criticizing or evaluating competing philosophies of education in an attempt to clarify the goals we are seeking or ought to be seeking. The wide notice that Fr. Harvanek's original article received in Jesuit educational circles indicates that this is by no means a closed question.

We may observe further that each of these three responses when applied in practice is not so absolute that it cannot coexist even in the same institution with the other two responses. It may well be that a university might apply the norms of the third response to several departments or to a single school, even while maintaining its other departments and schools on a less intensively Jesuit and Catholic basis according to the second response. It is conceivable further that such a situation was precisely the result of a commitment made to a community many years ago.

³ *Ibid.*, pp. 85-86.

OUR COMMITMENT

When viewed in isolation, however, the first response, which maintains that the Society has no other choice than to abide by its prior commitments, is the least adequate of all as a total response and norm of decision. The notion of commitment can scarcely be the whole, or even the predominant reason for keeping a given graduate school in existence. True, the Society warns us that our educational commitments once made are not lightly to be altered,⁴ but Fr. General in laying down the norms for our ministries has stated quite bluntly that works not proper to our Institute should be dropped.⁵ Certainly any prior commitment is an element that must be taken into account in any future planning. In terms of good public relations, it may well loom large. But if careful examination should establish the evident necessity of dropping or curtailing one or another graduate school in order to achieve a greater good elsewhere, there is no doubt what our response must be so long as no genuine breach of faith or odium to the Church were entailed.

An altogether different situation prevails when we are speaking of our commitment, not to any given community, but to the Church as a whole. In the historical development of American Catholicism, the task of maintaining and furthering Catholic learning at the highest levels has been left almost totally to the religious orders, and most conspicuously to the Society of Jesus. In the present historical situation it is inconceivable that the Society could consider denying the obligation it has come to bear, towards the Catholic community as a whole. Clearly, then, this type of commitment has been made and is at present irrevocable. The question thus becomes, what is involved in this commitment and how can we best fulfill it?

The work that has been given to the Society to do as its contribution to the overall educational mission of the Church is perhaps not so basic as the task of imparting the fundamentals of Christian dogma and morality to the people at large, yet our work is scarcely a luxury item. In fact, unless the culture and learning of American society are imbued with the leaven of revealed truth and reoriented in terms of man's supernatural end, the Church will remain an alien element on the American scene, and its life and growth will be permanently stunted. So long as the process of the discovery and development of the higher branches of learning remains more or less completely in

⁴ *Constitutiones S.I.*, IV, 9.

⁵ J. B. Janssens, S.I., "Epistola de Ministeriis Nostris," *Acta Romana* XI (1946-1950, section 3, p. 308.

secular hands, the Church will continue to find itself constrained to purify waters that flow from tainted springs and to that extent it will have failed in its mission of reconciling all things in Christ.

During the last two centuries the Church has learned to its sorrow what it means to have the guiding, creative ideas of culture formed apart from its influence. Since the Enlightenment almost all of the great discoveries of the physical and social sciences together with the industrialization of our society, the democratization of political life and other related movements have gone on almost totally apart from Catholic influence and often enough in a way alien to revealed truth. More recently, sociological studies have shown quite conclusively that Catholics inevitably absorb the outlook and mores of the predominantly secular culture in which they live, with serious detriment to their personal morality and awareness of social obligations. None of these notions is new but it is necessary to touch at least briefly upon them in order to make quite clear the significance of our special work within the Church in America—a work of such vast importance that it must under no circumstances be foregone or left undone.

THE CONCEPT OF AN ELITE

The Society of Jesus in meeting its commitment to the Church in America has striven to train a highly skilled elite in the professions and in the various branches of learning. Our hope was that we would turn out men who would rise to positions of leadership in society and use their influence for the spread of Christian principles in the lay pursuits in which they were engaged.

This particular policy of remaking society through an elite corps has been the guiding star of our educational works for several centuries now, but there are solid reasons for believing that this concept stands in need of reevaluation. All reasons are reducible ultimately to one, namely, that such a policy is no longer suited to the demands of the contemporary situation. Why is this so? The position of the Society of Jesus in 20th century America is radically different from what it was in Europe prior to the suppression. Instead of enjoying a monopoly or near monopoly of higher educational facilities in many areas, our schools today are simply a scattered few among a great number of competing institutions. A fair proportion of male Catholic college graduates pass through our doors, but relative to the total number of college graduates, our numbers are unimpressive. Since our graduates are of approximately the same caliber as those of other institutions, there is

little assurance and but small hope that they will come to play a decisive role in society at large by assuming positions of leadership. The prospects of improving our position in this regard appear gloomy since our financial status relative to that of the tax-supported schools is steadily worsening. Our position is diminished further by the fact that contemporary American society is aggressively secular, and it is the graduates of the prestige schools reflecting this mentality who have the inside track to positions of power and influence.

THE EXPANDING UNIVERSITY

In view of this, what are we to say of the kind of Jesuit university that Fr. Harvanek has described for us in his second response? The philosophy underlying this type of university is an implicit recognition that we can no longer influence society as we would through an elite. As an alternative the trend has been towards steadily expanding universities that can accommodate ever larger numbers of Catholic students. The inevitable result of this policy is the reduction of the Jesuit role to managerial, pastoral and fund-raising functions with the teaching left for the most part to the lay faculty. As Fr. Harvanek observes, this is not a tidy theoretical solution but one to which we have been driven, as some maintain, by the exigencies of the situation. Would it not be better to say that the Society of Jesus as a practical or apostolic order has little concern with tidy theoretical solutions since its aim has always been to achieve the greater and even the greatest good in the circumstances in which it finds itself? The objection to the type of university favored by the second response is not that they are not a good theoretical solution, but rather that they do not provide a good practical solution for what we should be trying to accomplish in the field of education.

Certainly the number of Catholics that could be accommodated in universities of this sort is greater than could otherwise be received, but not so many more as to make a significantly greater impact on society. On a faculty that would be largely lay in character and not all Catholic, the students would certainly be less influenced by any Jesuit and Catholic outlook and spirituality. Furthermore, there simply does not appear to be a sufficient reservoir of top Catholic scholars, lay or cleric, to staff adequately even as many Catholic universities as are presently in existence. That such universities could eventually rise to the status of the better, if not the best, secular universities is quite problematical. The financial problems of such a venture are staggering.

If we accept as axiomatic that no graduate student pays his own way, then it is clear that continued expansion of our complex universities can lead only to more intensive and time-consuming efforts to support an effort whose financial structure becomes ever more insecure with each added growth in numbers.

There is, no doubt, some good to be achieved in running institutions where a sizeable number of more intelligent Catholics receive their training under Church auspices rather than in a secular setting. But to maintain universities with great expense and considerable difficulty where the curriculum is not notably different either in content or spirit from what is offered in secular schools seems to be an excessively high price to pay just for the opportunity of providing a small percentage of all Catholic students with a Catholic environment. We simply cannot insulate our students effectively from all contacts with non-Catholic or pagan influences. On the level with which we are primarily concerned here, that is, graduate students who are young adults and not youth in their formative years, such a program seems both unnecessary and possibly unwise. Unless our graduate schools are distinctively and intensely Catholic, that is, considerably more than just secular universities under Catholic auspices, there would seem to be little justification for our maintaining them.

The basic flaw in the philosophy of the expanding university as it has worked out in practice lies in abandoning the principle of the elite and resorting to large-scale operations. In such circumstances the quality of the education that our universities could offer necessarily declined. The word *necessarily* is used advisedly. The advocates of the expanding university would maintain that large-scale operations and excellence are not in the very nature of things incompatible. No doubt some sort of case could be made for this position, although the experience of most human enterprises seems to suggest that the opposite is more generally true. In any event the principle of maintaining excellence along with steady expansion is scarcely applicable in situations where the expansion far outstrips the available resources.

So long as excellence in education and the principle of training an elite remain generally interchangeable in practice, the Society of Jesus must remain dedicated both to the one and to the other. Yet, as was pointed out above, the Society cannot achieve its overriding educational objective, the Christianization of American culture, by relying solely on the education of an elite. The principle of an elite remains valid but not totally adequate to our new situation in the area of graduate education. The goal of our universities must not be simply

to train an elite of well-educated and dedicated Catholics. Even while doing this, our universities must adopt as their primary emphasis the formation of a genuinely Catholic culture and body of learning. This is not independent of the formation of an elite but supplementary to it.

THE INTENSELY JESUIT UNIVERSITY

If we accept this task of developing a genuine Christian culture and body of learning at the highest levels as the Society's distinctive role in the Church's overall educational work, two questions immediately arise: what does this task involve, and how can it best be accomplished? To answer the first of these questions in any adequate fashion would require a rather complete description of the work of the intensely Jesuit and Catholic university envisaged by the third response. To paraphrase Fr. Harvanek's remarks, the work of such a university is to strive for the reconciliation of all things in Christ, to extend the redemptive work of God not just to the defection of the human will, but to the process of man's quest for truth. In addition to the direct pursuit of truth common to any university, one of the most essential functions of the Catholic university is, in Fr. Harvanek's words, "to evaluate and purify as well as to develop in a context of total truth the discoveries, views, and theories of secular learning."⁶

If the validity of Father's description of what the task would involve is granted, does the serving of these functions and the achievement of these goals necessarily demand the existence of the sort of Catholic university that is described by the third response? Could not the Jesuit and Catholic scholar, working perhaps on the campus of a secular university, successfully pursue these same goals of forming the seminal ideas of culture and of evaluating and purifying secular learning in the light of revealed truth? Or must the scholar live and work and function within a community that is itself deeply Christian?

Fr. Harvanek's stand on this question is quite unambiguous. He maintains that this is a work, not of an individual, but of a group or community. Where such a community does not exist, there is a definite need of forming such a one to make possible "the development of a Catholic judgment and a Catholic search for truth." And again, "Within the context of the American pluralistic culture . . . it is clearly the role of the Catholic universities to become centers of total Catholic culture which can develop . . . a completeness and depth of Catholic

⁶ *Op.cit.*, pp. 82-83.

⁷ *Ibid.*, p. 84.

culture which cannot be obtained with any regularity or predictable success in any other way."⁸

Such a view, of course, does not go unchallenged. In view of the truly great obstacles to maintaining our own complex universities, not a few Jesuits believe that we could accomplish more with our limited manpower and resources by ceasing to compete with secular universities and closing down our present graduate schools. This would free our own men and other Catholic scholars to work towards the building up of a Catholic culture on the campuses of other private and state universities. This is truly a tempting solution and one that offers some rather obvious advantages. First, a considerable number of our men would be freed from purely administrative and managerial functions in order to engage in more creative and scholarly work. Secondly, we would be free of the headaches of fund raising and the many other attendant difficulties connected with the operation and staffing of large universities. Thirdly, the work of our men and other Catholics on secular campuses would be an invaluable bridge between the two cultures, and would at the same time stimulate the men who held such positions, making their work more relevant, vital and intelligible to the secular mind.

And yet, one wonders what would be the real possibilities of ever creating a Christian learning in the milieu of the secular intellectual world, which at best is neutral to Christianity, at worst, militantly anti-theistic. Perhaps the point that a Catholic university is necessary to achieve the goal proposed is altogether obvious, requiring little more to establish it than the rather brief treatment accorded it by Fr. Harvanek. Nonetheless, because this issue is so central to the whole question of what sort of graduate schools we should maintain and whether we should run complex universities at all, it will not be amiss to set down in some detail the reasons for endorsing the third response as the most certain means of ultimately achieving the Christianization of American culture.

The task of redirecting the culture of an entire people into new channels far exceeds the capacities of isolated individual, no matter how great their brilliance. We might cite in passing two laws or principles that are verified on all levels of human endeavor, namely, that every gain in civilization is achieved through cooperation, specialization and the division of labor among many; and secondly, that every lasting and truly significant change in history has been accomplished

⁸ *Ibid.*, p. 85.

not by the ideas of solitary geniuses but by the institutions and organizations which have given their ideas influence and permanence.

The application of these principles to the situation of which we are speaking should be quite evident. Not only does the Jesuit and Catholic scholar need the support, the guidance and the inspiration that is derived from a community with mutually shared ideals; much more does he need the access that such a community of scholarship can provide to those specialized areas of knowledge and insight that lie beyond the competence of any single individual to master.

Quite apart from the direct benefits to the scholar's own researches, the existence of the intensively Catholic universities of the third response would provide a fertile breeding ground for future scholars, thereby giving more stability and permanence to the work of developing a Catholic learning. A recent observer correctly attributes the dearth of native born Catholic scholars of the first rank to the absence of any great centers of graduate instruction under Catholic auspices.⁹ It seems certain that Catholic scholarship will never truly come of age and attain to widespread recognition and influence until there exist at least some few Catholic graduate schools comparable to the best secular institutions. It will never do merely to have the academic firmament illumined by occasional or even frequent star bursts of Catholic brilliance. There must be rather the steady, strong glow emanating from geographically identifiable centers conspicuous both for their scholarship and their Catholicity.

ENDS AND MEANS

Even if our choice is for the type of universities described by Fr. Harvanek under his third response, we would still be faced with the very considerable practical problems that the maintenance of such universities would entail. There is no reason to believe that the problems, especially financial, would be any easier to solve. There are even solid reasons for thinking that the difficulties of running the intensely Jesuit university might be considerably greater. Clearly, then, what distinguishes these two different approaches to Catholic higher education discussed above is not the costs alone but what is being achieved. If all that the expanding Jesuit university can offer—pastoral considerations apart—is a good or even superior secular education, such an achievement must be deemed disproportionately small in view of the costs, labor and sacrifices involved. The Catholic community is cur-

⁹ Oscar W. Perlmutter, "The Lay Professor," *Commonweal* LXVIII (April 11, 1958), p. 33.

rently hard pressed to maintain and improve its elementary and secondary school system, which even now can accommodate fewer than half of our youth during their formative years. Can this same community reasonably be asked to bear the very considerable added burden of supporting complex universities which are equivalently no more than secular universities under Catholic auspices? If the pastoral considerations are truly of paramount importance, then let us follow the logic of our thinking and concentrate our efforts on the Newman Center apostolate. In this way we will serve the needs, not of the relative handful of Catholic students who find their way onto our campuses, but of the overwhelming majority who matriculate at secular universities. But if the primary consideration is not pastoral but rather the reconciliation in Christ of all human learning and its evaluation in the light of total truth, then let us accept the consequences of this and make at least some of our universities such that they can truly achieve what must be their distinctive function. The expanding universities, in view of what they intend to do and what they can realistically achieve, are not worth the price we must pay; whereas an intensely Jesuit and Catholic university is eminently worth even greater sacrifices than we are currently making.

THE TASK AT HAND

In speaking in this manner, we are viewing the expanding university as a pure type. Our present complex universities do not fit this category exactly. They are quite certainly something more than secular universities under Catholic management. They have already begun to make notable contributions to the formation of a genuine Catholic culture and body of learning, and recent events give some promise that our progress in this direction can be accelerated. Yet it is not unreasonable to say that their operating philosophy as empirically discernible is for the most part that of the second response rather than the third. Although in theory the two responses are the opposite poles of the discussion, it may well be that in practice at least some of our present complex universities may be the bridge to the more intensely Jesuit university of the future where the creation and redemption of human knowledge may proceed in an orderly, systematic way. This type of university is not going to be created *ex nihilo* by the legislative fiat of Fr. General or of some czar of Jesuit education but will grow out of existing structures if at all.

Even if this is true on the level of practice, there is no possibility

that the philosophy of the second response can gradually be transmuted into the philosophy of the third response, for these two responses represent incompatible tendencies. The point must eventually be reached when a clean break is made from the process of continued expansion of our universities with a view to educating even greater numbers of Catholics. In view of the resources in talent and money that are available in the Catholic community, such a policy of expansion, so long as it is pursued, will continue to produce the same results that it presently does, namely, overextended and understaffed graduate schools that are largely secular and lay in character. To bring the intensely Jesuit university into being requires an altogether different approach, an approach that of necessity involves to some extent a retrenchment or consolidation of existing facilities. For as Fr. Harvanek observes, "It ought to be clear that there are resources within the American Catholic community for only a relatively few such totally Catholic and Jesuit universities in the country."¹⁰

If we are to staff even three such universities with a solid core of Jesuit Ph.D.'s—and it is hard to see how such universities could fulfill their function on any other terms—a vastly greater degree of inter-province cooperation will be needed than is generally in evidence today, and this not just on the consultative level but in the execution as well. It is significant that in the 1934 Instruction of Fr. General on our universities, colleges, and high schools, the very first item mentioned is the *obvious necessity* which our times demand for inter-province unity and cooperation.¹¹ The American Church seems to be infected by some sort of virus that makes joint action even on a regional scale an extraordinarily difficult thing to bring off. We seem to have an automatic instinct against anything that smacks of master planning. Yet what other solution is there when our objective is the remaking of an entire national culture, an objective that will require the concentrated joint efforts and the complex division of the labors of large numbers of scholars over an extended period of years?

SUMMARY AND CONCLUSION

To make the lines of the previous discussion stand out more clearly, we may set down the principal points as a series of propositions.

1. The role of the Society of Jesus within the overall educational work

¹⁰ *Op.cit.*, p. 87.

¹¹ "Instructio Pro Assistentia Americae: De Ordinandis Universitatibus, Collegiis ac Scholis Altis," *Acta Romana*, Vol. VII, Fascic. III, No. 105, 1934, pp. 920-935.

of the Church in America has been and remains the leavening and Christianization of our society and its culture at the highest levels.

2. The achievement of this end is so vital to the continued life and growth of the Church that it cannot remain undone.

3. This end can not presently be achieved merely by sending forth from our universities an elite corps of well-educated and dedicated Catholics. Over and above this, we must adopt as our primary emphasis on the graduate level the formation of a truly Catholic culture and learning, as well as the development of a Catholic judgment that can evaluate secular learning in the context of total truth.

4. We are not forming this culture and judgment in any sort of adequate and consistent manner in our present complex universities.

5. We can reasonably hope to fulfill our role in the educational work of the Church only by the labors of such a community of scholars as will be found in a more intensely Jesuit and Catholic university.

The foregoing is scarcely a total plan for Jesuit higher education. It is simply a strong vote for one of the several options open to us as we make our plans for the future. Many things must necessarily be left unsaid. One of these is the manifest necessity we have of cooperating with others in working towards the end proposed. We are not alone in the work of Christianizing our society. Others have worked as long and possibly more effectively for the same end. But there are sound reasons for emphasizing our role in the total picture. No other group within the Church in America has the resources in manpower and skills to organize, guide, and sustain on a national scale the truly enormous enterprise that faces us.

It would be presumptuous to pretend that what has been written above affords any sort of definitive answer to Fr. Harvanek's original question, "Should there be Jesuit graduate schools?" Our own response has been phrased with forthrightness in the hope that others will be provoked to continue the discussion initiated by Fr. Harvanek. The question of what is the proper role of the Society of Jesus within the overall work of the Church in America should be a serious concern not just for professional educators but for all of us. Some may feel that what was proposed above as the overriding goal of our educational apostolate is altogether too visionary. Others may endorse the goal and yet not believe that the time is ripe for such an undertaking. Those more experienced in university work will know best how to judge the feasibility of the alternatives that face us. If the question is to be answered wisely and well, many whose voices have not been heard will have to make their contribution to the continuing dialogue on the objectives of Jesuit higher education.

Comment on "The Role of the Jesuit University"

ROBERT F. HARVANEK, S.J.

There is hardly need for me to comment on Mr. Gilpatric's article. It is well argued and well expressed, with a fine sense of balance and appreciation of opposite opinions. I am grateful to Mr. Gilpatric for supplying a deficiency in the original article of October, 1961. Some were disappointed because I did not answer my own question and indicate clearly what my vote would be. Let me say that if I had answered my question, I would have answered it very much the way Mr. Gilpatric does, and for the same reasons.

One reason why I did not answer the question is that in my opinion it did not make much difference how I answered the question, or now, how Mr. Gilpatric does. The important thing was and is how those Jesuits who have the decision-making role in our educational institutions answer the question. The difficulty is that we (the Society) have one set of principles and policies in the Constitutions, in the letters of our recent Generals, including Very Reverend Father Janssens, in the constitution of the Jesuit Educational Association and in the *Instructio* which founds (and which is not a hortatory but a mandatory document). And on the other hand we have the growth and expansion of our institutions on such a scale as to suggest that another set of principles and policies is actually operative in the decision-making. Naturally this has led to confusion and puzzlement. If our really operative principles are different from the official position, then surely it is right and proper to ask for some explanation.

The argument has been made that obviously the expansion must have the approval of higher superiors in the Society including Father General since these superiors give and have given the necessary permissions at every step of the way. This question can easily be solved, it seems to me, by simply and directly asking superiors whether they actually do approve. If they do, there should be no reluctance to say so, and then the whole question is solved. If they do not, then perhaps there is some other explanation for the permissions which have been given.

Actually there have been a number of answers given or expressed

to the question of the original article, though not by way of publication in the *JEQ*. Americans will talk readily, but write hardly at all. There have been those, and not a few, who have thought that the question of the article is the most important before us today, and frequently their answer to the question would be the same as Mr. Gilpatric's. And these Jesuits have not been from the scholasticates and seminaries but from the colleges and universities themselves. They are, in a sense, the authors of the original article.

I think I have already reflected one type of attitude, and that is that the article was written from an ivory tower. One does not operate an educational institution, especially one that depends upon the voluntary enrollment of its students, and charges tuition, and needs the support of its community, on a theory of education ideally constructed, but by working with what is actually given. The ideal theory has some value in giving inspiration, and perhaps as an instrument for petitioning Father Provincial for more Jesuits with Ph.D.'s, but the actual operative decisions have to be taken according to the realities of the concrete situation. This is a good, honest argument, and probably the only way to refute it is to show that the ideal is the only effective good, not some remote Platonic object of contemplation. Good students are not attracted by large numbers of mediocre students nor by a program of studies geared to the mediocre student.

A second argument from reality is that the theoretical position of the Society would be applicable if the institution were predominantly Jesuit in personnel. But laymen are not Jesuits, they do not have a vow of obedience, and they generally have their own theory of education. If they are the predominant body in the institution then it is their theory that will prevail, and it is naive to presume otherwise. Moreover, this is as it should be. We cannot impose our theory on others. In these circumstances the question can even be raised as to whose institution it is.¹ Moreover, this is all in accord with the growing recognition of the rightful place of the layman in the Church today. In this spirit, when one of our middle-size colleges re-shuffled its administrative personnel this fall, of seven top academic administrators five were laymen and only two were Jesuits. In fact, as became clear at Los Angeles this summer, the question is no longer the place of the Catholic layman in our institutions, but the place of the non-Catholic, both staff member and student.

¹ (Cf. John F. Bannan, "The Council and the American Catholic Experience," in *Cross-Currents*, XII, 2 (Spring, 1962). 179-182.).

This leads to the next position, which strikes at the heart of the theory, and may be designated as the position of the intellectualists or, perhaps, the Aristotelians. This position is that the work of the university is knowledge, and nothing else. Further, each discipline is autonomous and distinct, so that the adjective "Catholic" applies only to theology, and perhaps to philosophy. Thus, the only function of the university as Catholic is to see that theology is taught. In fact, important and intrinsic to the university is freedom of inquiry and diversity of opinion. The university demands for its life the conflict of controversy. One cannot and should not make a monastery out of a university.

Another, similar position is that the function of a Catholic university is to bear witness to the Church's concern for the great human goods of the pursuit of knowledge and the arts. She shows this concern by organizing and administering a university in which all the arts and sciences and professions are pursued under her patronage. The Church, or the Society in the name of the Church, would seem to have as its principal function the organization of the university and its support. The society would, of course, do as much of the teaching as it could, and would see that theology is taught and that nothing contrary to Catholic doctrine is taught, but its principal role would be managerial. Non-Catholics would have a proper place in this university.

There is no space here to take up each of these positions and discuss them. In a sense they are already discussed in Mr. Gilpatric's article. I will simply observe here, with Father Lonergan, that if such is the adequate and correct theory of a Catholic university, then it is difficult to justify the extensive and expensive (in men, time, energy as well as money) American Catholic higher education endeavor. It would seem better then to pursue the opportunities that seem to be opening up of entering into the state universities. If these theories are correct, it is also difficult to answer those Jesuits who ask why priests are engaged in the secular arts and sciences rather than being given wholly to theology. This is, as a matter of fact, the general practice of those religious orders which seem to espouse a purely intellectualist theory. Their prep schools send their graduates to the secular colleges and universities, and they themselves do not enter into the task of building Catholic colleges and universities in any major way. The question is whether, if we espouse the same theory, we will continue to find within ourselves the motivation necessary for such a continuously difficult enterprise as conducting private universities in the United States.

Obviously we have a pluralism of theories of education in the Jesuit Educational Association. What to do about it? One answer, of course, is to let it remain that way, that that is the way it ought to be. It is our human situation and it is not going to be changed by legislative fiat. Another solution would be to create a model, or models, to develop in reality the ideal Jesuit university and the ideal Jesuit college in one or two cases. If they succeed, they will be emulated.

But Mr. Gilpatric put his finger on the real difficulty in finding a solution: it is the absolute desire for institutional absolutism, or complete autonomy of development. We have not even had provincial planning, let alone regional or national planning. As long as institutional autonomy prevails, the first two responses will prevail and the third response will be only an ideal. If no effective decision is taken on this question, then indeed the decision has already been taken on the objectives of the American Jesuit university.

The Christian school is the center of the tradition of the Christian humanism which civilized the West. The future of this kind of school is assured if, in its pursuit of intellectual excellence, it remains loyal to its Christ-centered integrating principle.

—N. G. McCluskey, S.J.

Status of Special Studies

1962-1963

EDWARD B. ROONEY, S.J.

Each year since our annual report on the Status of Special Studies for 1955-56 we have been happy to be able to tell of a constant increase in the numbers of full-time special students. Some years the increase was slight, other years the increase was quite marked. In 1961-1962 we reached the highest total of 314 members of the American Assistancy engaged full-time in special studies. This year, for the first time since 1955-1956 (and only for the second time since 1952-1953) we must report a drop in the total number of special students.

This year the total number of American priests and scholastics engaged full-time in special studies is 309 - 210 priests and 99 scholastics, or a loss of 5 from last year's total of 314 students. Actually, there was an increase of 8 priests. The drop of 13 scholastics, however, accounts for the total loss of 5.

I. COMPARATIVE STATISTICS, 1958-1963

	58-59	59-60	60-61	61-62	62-63
Full-time Graduate Students	260	292	293	314	309
Priest Graduate Students	169	177	178	202	210
Scholastic Graduate Students	91	115	115	112	99
Candidates for Ph.D.	164	174	183	196	195
Candidates for Other Doctors	22	29	27	39	38
Candidates for M.A.	34	34	43	27	31
Candidates for M.S.	20	33	20	17	10
Candidates for Other Masters	9	5	7	10	4
Candidates for Other Degrees	6	6	6	6	15
Special Studies but No Degree	5	11	7	19	16

It would be interesting, if statistics were available to see if there is a relationship (as we suspect there is) between the number of novices admitted seven years ago and the number of scholastics sent to special studies this year. But with drop-outs during a seven year period and a fair number of scholastics beginning regency early it is almost impossible to show this relationship with accurate statistics. Since last year's report (cf. *JEQ*, Vol. XXIV, No. 4, p. 231) also showed a drop in the number of scholastic special students, some might think that certain provinces are showing a preference for beginning special studies only after the completion of theology and tertianship.

I am inclined to the belief that the total number of scholastics in special studies is rather a reflection of several factors viz. the number of scholastics available for special studies; their academic qualifications for special studies; the needs for scholastic replacements in the colleges and high schools; finally, the desire on the part of some to begin special studies only when they can go through to the doctorate without interruption.

Much of this, however, is speculation and it may be more fruitful to put the microscope of analysis on the statistical tables to see what they reveal.

Comparing the last two columns of Table I we find that this year we have 1 less candidate for the Ph.D. than last year; 1 less candidate for Other Doctorate; 4 less candidates for the M.A.; 7 less for the M.S.; 6 less for other Masters degrees; and 3 fewer doing special studies for No Degree than in 1961-1962. Only the category *Candidates for Other Degrees* shows an increase. There are 9 more such candidates than last year.

Turning our microscope on Table II, *Degree Sought*, we see at once that using the same general categories as used in Table I, *Comparative Statistics*, data are given on all these categories (plus the

II. DEGREE SOUGHT

	Buffalo	California	Chicago	Detroit	Maryland	Missouri	New England	New Orleans	New York	Oregon	Wisconsin	Totals
Full-time Students . . .	17	30	29	22	35	18	52	9	38	18	41	309
Priests	11	27	22	14	21	12	32	4	31	14	22	210
Scholastics	6	3	7	8	14	6	20	5	7	4	19	99
Ph.D.	11	20	16	18	16	13	23	9	25	15	29	195
Other Doctor	3	6	6	1	4	1	5	0	6	2	4	38
M.A.	2	0	1	0	12	1	9	0	2	1	3	31
M.S.	1	1	1	2	0	1	1	0	1	0	2	10
Other Master	0	1	1	0	0	0	1	0	1	0	0	4
Other Degree	0	2	4	1	3	0	2	0	1	0	2	15
No Degree	0	0	0	0	0	2	11	0	2	0	1	16
New	3	5	11	6	17	9	32	4	20	8	14	129
Continuing	14	25	18	16	18	9	20	5	18	10	27	180
Total 62-63	17	30	29	22	35	18	52	9	38	18	41	309
Total 61-62	18	35	36	24	26	22	52	9	34	15	43	314
Plus or minus	-1	-5	-7	-2	+9	-4	—	—	+4	+3	-2	-5

added items, *new* and continuing) for each of the eleven provinces of the Assistancy. By examining Table II one may satisfy his curiosity

Continued on page 231

III. MASTER FIELDS

[illegible]

continued from page 228

as to the present status of the special studies in his own province and, if he be so inclined, he may make comparison with the programs in the other provinces of the Assistancy. A glance across the bottom line of Table II reveals that 8 of the eleven provinces report a drop from last year in the total number of special students; only three provinces, Maryland, New York and Oregon show increases.

The ranking of the provinces according to total number of special students, disclosed by Table II is as follows: New England 52; Wisconsin 41; New York 38; Maryland 35; California 30; Chicago 29; Detroit 22; Missouri and Oregon 18; Buffalo 17; New Orleans 9.

As a check on this ranking of provinces according to the total number of special students in each, it should be remembered that the membership of the provinces varies considerably. Here is the way the provinces rank in manpower, according to the figures given in the 1963 province catalogues (the figures in parentheses are the percentages in each province of the total manpower of the Assistancy):

New York 1123 (13.60); New England 1121 (13.57); California 863 (10.45); Maryland 827 (10.01); Missouri 770 (9.32) Wisconsin 757 (9.16); Oregon 691 (8.36); Chicago 663 (8.02); New Orleans 618 (7.48); Detroit 515 (6.23); Buffalo 309 (3.74).

Those who are especially interested in the number studying for the Ph.D. or other doctorates may wish to know how the provinces would rank by the number of doctoral students. Table II gives us this information: Wisconsin 33; New York 31; New England 30; California 26; Chicago 22; Maryland 22; Detroit 20; Oregon 17; Buffalo 14; Missouri 14; New Orleans 9.

From the long Table III one can gather not only the great variety in the fields of study in which Jesuit students are engaged but also the areas of special interest of each province. A closer examination will reveal the concentrations of special students in certain broad fields.

Although some of the subject fields have changed this year, the total number, 41, is the same as last year. Three general areas of specialization account for 217 students, or 70 percent, out of the total of 309 students in special studies for the scholastic year 1962-1963. The three general areas are ecclesiastical studies with 73 students, science-math with 75 students, and humanities with 69 students. It should be noted that ecclesiastical studies include: Theology (31); Philosophy (30), Catechetics (4), Scripture (4), Canon Law (3), Ecclesiastical History (1). science-math includes: Physics (24); Mathematics (23),

Biology (13), Chemistry (11), Physiology (3), Anthropology (1). humanities include: Languages (47), Classics (8), Linguistics (5), Fine Arts (3), Communication Arts (3), Art (1), Literature (1), Drama (1).

To the question, "Where are the 309 American Jesuits pursuing special studies this year?," Table IV gives the answer. They are studying in 76 different universities, 50 of them in the United States and 26 of them abroad. While 18 of these universities, 9 American and 9 foreign, account for but one student each; 11 other universities (5 Catholic and 4 secular in the U.S., and 2 Catholic in foreign countries) account for 156 special students or 50 percent of the total special students for the year 1962-1963. These 11 universities with the number of Jesuit special students in each, are the following: Fordham (29), St. Louis (16), Georgetown (13), Catholic University of America (10), Loyola, Chicago (8), Gregorian (28), Biblical Institute (7), Harvard (20), Johns Hopkins (10), North Carolina (9), Northwestern (6).

IV. SCHOOLS

	<i>Buffalo</i>	<i>Calif.</i>	<i>Chicago</i>	<i>Detroit</i>	<i>Maryland</i>	<i>Missouri</i>	<i>New England</i>	<i>New Orleans</i>	<i>New York</i>	<i>Oregon</i>	<i>Wisconsin</i>	<i>Totals</i>
Alaska, Univ. of	1	.	1
Al-Hikma*	3	.	.	.	.	3
Am. Classical Inst.*	1	.	.	.	.	1
Biblical*	1	1	.	.	.	1	.	1	.	.	4
Bonn, Univ. of*	1	.	.	.	.	.	.	.	.	1
Boston College	1	.	.	3	.	1	.	.	5
Brandeis	2	1	1	.	.	.	.	4
California, Univ. of	1	1	1	1	.	.	1	.	5
California, Berkeley	1	.	.	.	.	.	.	.	.	.	1
California, L.A.	3	.	.	.	1	.	.	.	1	.	5
Cambridge	1	.	.	.	.	1
Case	2	1	.	.	.	.	.	.	.	3
Catholic University	1	.	3	1	1	1	1	.	2	10
Chicago, Univ. of	1	1	1	.	.	.	2	.	.	1	6
College St. Michel*	1	1
Columbia Univ.	2	.	1	.	.	1	.	2	.	.	6
Cornell	1	.	1	2
Duquesne	1	.	.	.	.	.	.	1
Emory	1	.	.	.	.	.	.	1
Fordham Univ.	3	.	2	1	10	.	5	1	5	1	1	29
Freiburg*	1	.	.	.	.	.	.	.	.	.	.	1
Georgetown	1	3	1	2	.	1	1	4	.	.	13
Göttingen*	1	.	.	.	.	1
Gregorian*	2	6	2	1	4	1	5	2	1	2	2	28
Harvard	1	.	1	3	2	7	.	3	.	3	20
Illinois Inst. of Tech.	1	1
Illinois, Univ. of	2	.	.	2	.	.	.	.	1	5
Institut Catholique*	1	.	2	.	1	.	.	.	4	.	.	8
Javeriana*	1	1

* Non-United States Schools

IV. SCHOOLS (continued)

	Buffalo	California	Chicago	Detroit	Maryland	Missouri	New England	New Orleans	New York	Oregon	Wisconsin	Totals
Johns Hopkins . . .	1	.	.	.	3	.	2	1	.	.	3	10
Kansas, Univ. of	1	1
Laval, Univ. of*	1	.	.	1	.	2
London, Univ. of* . .	.	2	1	.	.	.	.	.	.	.	.	3
Louisiana State U.	1	.	1
Louvain*	1	.	1	.	.	.	.	.	3	.	.	5
Loyola-Chicago . .	1	.	3	1	.	.	1	.	.	.	2	8
Lumen Vitae*	2	.	.	1	.	.	.	.	.	3
Madrid, Univ. of* . .	.	1	.	.	.	.	.	.	.	.	.	1
Marquette Univ. . .	.	1	.	.	.	.	.	.	.	.	2	3
Mass. Inst. Tech.	2	.	1	.	.	3
Massachusetts, U. of	1	.	.	.	.	.	.	1
McGill*	1	.	.	.	.	.	.	.	.	1
Michigan State Univ.	.	.	.	1	.	.	1	.	.	.	.	2
Michigan, Univ. of .	.	.	1	.	.	.	1	.	.	1	.	3
Minnesota, Univ. of	1	.	.	.	.	.	1
Munich, Univ. of* . .	.	2	.	1	.	.	.	.	.	1	.	4
New York Univ.	1	.	.	.	.	1
North Carolina, Univ.	1	3	.	1	1	1	.	.	.	1	1	9
Northwestern Univ. .	.	1	1	1	.	1	.	.	.	.	2	6
Notre Dame	1	.	.	1
Oriental Inst.*	1	.	.	1
Ottawa, Univ. of* . .	.	2	.	.	.	.	.	.	.	.	.	2
Oxford*	1	1	.	.	.	1	.	.	3
Paris, Univ. of*	1	.	.	.	1	.	.	1	.	.	3
Pennsylvania, U. of .	.	1	1	.	.	.	1	.	1	.	3	7
Pont. Biblical Inst.*	2	2
Princeton Univ.	1	1
Rochester, Univ. of .	1	.	.	.	1	.	.	.	.	.	.	2
St. Joseph's	5	.	.	.	.	5
St. Louis Univ. . . .	1	1	.	4	.	2	1	.	1	2	4	16
Sorbonne*	1	1
South Dakota State	2	2
Southern Calif., Univ.	.	.	.	1	.	.	.	.	.	.	.	1
Stanford Univ.	1	.	.	.	.	.	.	1	.	1	3
Syracuse Univ. . . .	1	.	.	.	.	.	.	.	.	.	1	2
Temple	1	.	.	1
Toronto*	1	.	.	1	.	2
Tufts	2	.	.	.	.	2
Vienna, Univ. of*	1	.	.	.	.	.	.	1	2
Washington, Univ. of	1	.	.	.	2	.	3
Wayne State U.	1	.	.	1	.	.	.	.	2
Western Reserve U.	1	.	1	.	.	.	.	.	2
Wisconsin, Univ. of .	1	.	.	.	.	.	.	.	.	1	.	2
Woodstock	1	.	.	.	1
Yale	1	1	.	2
Yeshiva	2	.	.	2

* Non-United States Schools

Anthropology (1) at University of Alaska; *Architecture* (1) at Princeton; *Art* (1) at University of Paris; *Biology* (2) at Brandeis, (1) Catholic University, (1) Columbia University, (1) Emory, (3) Fordham, (1) Harvard, (2) Johns Hopkins, (1) St. Louis University, (1) University of California, (1) University of Munich; *Business Administration* (1) at University

IV. SCHOOLS (Continued)

of California, (1) University of Michigan, (1) University of Pennsylvania; *Canon Law* (3) at Gregorian; *Catechetics* (3) at Lumen Vitae, (1) College St. Michel; *Chemistry* (1) at California, (1) Case University, (2) Fordham University, (1) Gottingen, (2) Johns Hopkins, (1) Massachusetts, (1) McGill, (2) University of Pennsylvania; *Classics* (1) at Am. Classical Inst., (1) Cornell, (4) Fordham, (1) Harvard, (1) Oxford University, (1) Stanford University; *Communication Arts* (1) at Michigan State, (1) Stanford, (1) University of Southern California; *Drama* (1) at Northwestern University; *Economics* (2) at Boston College, (1) Columbia, (1) Georgetown, (1) Johns Hopkins, (1) MIT, (1) N.Y.U., (1) U.C.L.A., (1) University of North Carolina, (1) University of Wisconsin, *Education* (1) at Boston College, (1) Catholic University, (1) Fordham, (3) Harvard, (1) Michigan (3) St. Louis University, (1) S. Dakota State, (1) U. of Chicago, (1) U. of Illinois, (1) U. of Minnesota; *Fine Arts* (1) at Catholic University, (1) Paris, (1) Sorbonne; *Guidance* (1) at Fordham; *History* (1) at Cambridge, (1) Catholic University, (2) Fordham, (1) Georgetown, (1) Gregorian, (2) Harvard University, (1) Loyola, Chicago, (1) North Carolina, (1) Tufts, (2) University of London, (1) University of Pennsylvania, (1) University of Washington; *History Ecclesiastical* (1) at Oriental Institute; *Arabic* (3) at Al Hikma, (5) St. Joseph's; *English* (1) at Boston College, (1) Columbia (1) Duquesne, (5) Fordham University, (2) Harvard, (1) Louisiana State University, (1) Loyola, Chicago, (2) Oxford, (1) Toronto, (1) University of Chicago, (1) University of Kansas (1) University of London, (7) University of North Carolina, (1) University of Pennsylvania, (1) University of Wisconsin; *French* (1) at University of Laval, (1) University of Paris; *German* (1) at Marquette University, (1) St. Louis University; *Modern* (1) at University of Washington; *Semitic* (2) at Harvard, (1) University of Chicago; *Spanish* (1) at Boston College, (1) Javeriana, (1) University of California of Los Angeles, (1) University of Madrid; *Law* (1) at Columbia, (2) Georgetown University, (1) Harvard, (1) Pennsylvania, (1) St. Louis University, (1) Yale; *Library Science* (1) at Western Reserve University; *Linguistics* (4) at Georgetown University, (1) University of Rochester; *Literature* (1) at University of Michigan; *Mathematics* (3) at Catholic University, (2) Fordham University, (3) Harvard, (2) Johns Hopkins, (1) Marquette University, (1) Notre Dame, (1) Syracuse University, (1) University of California, (2) University of Chicago, (1) University of Illinois, (1) University of Washington, (2) Wayne State University, (3) Yeshiva; *Medicine* (1) at Marquette University, (1) Western Reserve University; *Middle East Studies* (1) at Harvard; *Philosophy* (4) at Fordham, (1) Georgetown, (5) Gregorian University, (1) Harvard, (1) Laval, (5) Louvain, (6) St. Louis University, (1) University of Bonn, (1) University of California, (1) University of Freiburg, (1) University of Innsbruck, (3) University of Munich, (1) University of Toronto, (1) Yale; *Physics* (1) at Brandeis University, (2) Case, (1) Catholic University, (1) Fordham, (1) Georgetown, (1) Harvard, (1) Illinois Institute of Technology, (3) Johns Hopkins, (2) Massachusetts Institute of Technology, (1) Northwestern University, (4) St. Louis University, (1) Stanford, (1) Syracuse University, (1) Temple, (1) University of Pennsylvania, (1) University of Rochester, (1) University of Vienna; *Physiology* (1) at University of Chicago; *Political Science* (1) at Fordham University, (1) Georgetown University, (1) University of California, L. A.; *Psychiatry* (1) at Georgetown, (1) Harvard; *Psychology* (1) at Catholic University, (2) Fordham, (6) Loyola, Chicago, (1) Northwestern University, (1) Tufts, (1) University of California, (2) University of Illinois, (2) University of Ottawa; *Scripture* (4) at Biblical Institute; *Sociology* (1) at Brandeis, (2) Columbia, (1) Cornell University, (1) Fordham, (1) Harvard, (1) Michigan State University, (2) University of California; *Speech* (3) at Northwestern University, (1) South Dakota State; *Theology* (1) at Catholic University, (19) Gregorian, (8) Institute Catholique, (2) Pont. Biblical Inst., (1) Vienna, (1) Woodstock.

A glance back at Table I indicates that last year there were 314 special students listed. From reports received in the Central Office we know that of this number 180 are still in special studies and that 29 discontinued special studies. During the academic year 1961-1962 and up to September 24, 1962, which we use as our cut-off date, 92 students

had received their degrees; 26 had completed requirements and awaited only the granting of the degree. The degrees actually received were as follows: S.T.D. (5); Ph.D. (31); M.A. (29); M.S. (14); M.Ed. (2); M.B.A. (4); M.F.A. (1); LL.M. (1); S.S.L. (1); A.B. Oxon (1); Certificates (2).

In the closing paragraph of my 1961-1962 report on the Status of Special Studies I remarked that the American Assistancy program of special studies represented a tremendous investment of men and money as well as a very tangible commitment to an ideal of scholarship. I should like to repeat the same remark in regard to my 1962-1963 report with a slight emphasis on the financial investment involved. In spite of a small drop in the total number of special students this year (which we hope will be quickly made up for next year) that our investment of men in a heavy one is surely proved by the many figures and tables given in preceding pages. And what the financial investment? I am certain that no province procurator would complain that I was using too high a figure were I to say that the minimum estimate of the cost for a graduate student—including board, room, tuition, books, clothing, medical and dental care, travel and incidentals would be \$3,000. per year. It is obvious that in some cases the costs would run much higher. But leaving these aside and basing our calculations on minimum estimates, our special studies program this will cost the provinces of the American Assistancy over \$900,000. That I submit, is a substantial commitment. It represents the annual interest at 4 percent on a fund or endowment amounting to \$22,500,000.

All the Society asks is that her members and especially her special students and the alumni of her special studies program will give proof of a similar commitment to an ideal of scholarship and to the production of scholarly works.

The 1962 Loyola Workshop; A Comment

ROBERT J. HENLE, S.J.*

During August 6-14, 1962 Loyola of Los Angeles was host to a JEA Workshop on the "Role of Philosophy and Theology as Academic Disciplines and Their Integration with the Moral, Religious and Spiritual Life of the Jesuit College Student."

In many ways this Workshop was different from the workshops and institutes sponsored by the JEA in the past. A very long period of preparation preceded this Workshop. The Workshop was first discussed in January, 1960, at the Conference of the Jesuit Presidents in Boston, and, after approval by the appropriate authorities of the JEA and of the Assistancy, was placed under the direction of a Planning Committee of seven members the Chairman of which was also to be the Director of the Workshop. Two significant points should be noted in the preparation for this Workshop.

First, the Planning Committee laid out a series of studies and surveys to be made as the background for the work to be done at Los Angeles. At the same time a set of basic papers were assigned, some of which were to be general background papers, others to serve as the immediate basis for discussions in the Workshop itself. The Committee looked for the most competent and most experienced experts in the Assistancy to do these papers. All of them were to be prepared in advance. If the Workshop had no other fruitful result, it at least gave the Assistancy a set of excellent papers on some basic educational issues.

Among the surveys, was a very thorough one relating to the departments of theology (religion) and philosophy. The correlation of the results of these two studies presents a fine profile of our theological and philosophical teaching as it was in 1961 and sets up an historical point of reference for all future surveys of the same sort.

It has been said that no workshop was so thoroughly prepared for. The fact that four volumes of preparatory materials were distributed

* Father Henle was Director of the Workshop.

to the participants prior to the opening of the actual sessions is supporting evidence.

The second rather unique point about this Workshop was the great variety of participants. There had been institutes for deans, workshops for theological teachers, conferences for presidents, meetings of province prefects, but never before had there been such a deliberate confrontation of representatives from different levels and types of university activities. It was thought that the previous isolation of the different groups prevented a thorough and balanced discussion of basic problems; every university problem had many aspects, technical, administrative, curricular, religious, and so forth. Hence the mixed composition was decided on in order to bring together in sustained face-to-face discussion representatives of all the different viewpoints pertinent to the discussion topics. Thus the selection of participants approximated this formula: ten from the category of presidents, ten from the category of academic administrators, ten province prefects, fifteen teachers of theology, fifteen teachers of philosophy and ten from a mixed category of student chaplains, deans of men, sodality directors, *et cetera*.

Actually this main division does not adequately describe the diversity and richness of the experience and training brought to the Workshop by the participants. A personnel card was developed for each participant and here one could learn that many of the administrators had long experience as teachers or retreat masters, that student chaplains were also teachers, that province prefects had degrees in a wide range of subjects, *et cetera*.

In selecting the individual participants some attention was given to geographical and provincial representation, but in the main, the Committee attempted to find the most competent, most experienced and most respected Jesuits in the Assistancy. On this basis eighty-two outstanding Jesuits from the entire American Assistancy assembled in Los Angeles for the Workshop.

The Committee insisted that every sub-committee, every task force and every meeting should mirror the diversity of the group. Among the few requests rejected were those asking for special meetings of homogeneous interest groups.

The Workshop itself thoroughly vindicated this plan. While there was initially some mutual group suspicion and a bit of inter-group criticism, the whole group developed into a single body, working together in mutual respect and harmony. Not the least benefit of the

Workshop was the better understanding which grew up among these different Jesuit educational "castes."

The structuring of the Workshop was likewise somewhat unusual. The whole period was broken into two sections of four days each divided by a "break" day.

A series of topics were selected which were thought to be essential to any intelligent discussion of the problems of the Workshop and to any sound solutions. The first four days of the Workshop were then rigidly structured so as to cover *all* these topics before the "break" day. Each topic was dealt with in a carefully prepared paper. In most cases the paper was distributed prior to the Workshop and only a brief summary presented at Los Angeles. Thus ample time was allowed for discussion. Though the topics were assigned, the greatest latitude was allowed discussants in order to be sure that, in the first four days, all problems were opened up and all points of view given a hearing. In this way the first day covered the general background of our times in reference to our education effort, the second day, theology, the third day, philosophy and the fourth day the non-academic activities of the campus. In these four days no effort was made to reach decisions or to resolve differences. Everything was explored.

In order to make this exploration more definite and more effective, dozens of committees had been appointed in advance to monitor the discussions for assigned aspects, problems. These committees were asked to submit a series of written reports and analyses of the first four day's discussions. Finally, each participant was asked to submit a report at the end of this first period.

When the Planning Committee met on the "break" day, it had not only the four volumes of preparatory materials and its own experiences of the four days of discussion, but a mountain of reports, analysis, suggestions, *et cetera*.

Now the second half of the Workshop had been left unplanned and unstructured. The thought had been that these days would be left to genuine "work" sessions, the substance of which would be the natural outcome of the first four days.

The Planning Committee identified fifteen basic topics (each described by a series of sub-topics and leading questions). "Task-force" groups were appointed. Each task force was required to draw up a brief written statement of positions with regard to the problems assigned to it for presentation in the plenary session to the entire group for discussion and for action. The task forces were instructed to draw up a

position statement which would and could represent a general "consensus" of the group. Where serious divergencies of opinion were to be expected, these divergent views were either to be incorporated in a general synthesis or were to be left as viable alternatives. In any case, the task forces were told to prepare a statement with a view to stating as succinctly and emphatically as possible important positions which might obtain general acceptance from the group. The task forces were deliberately kept cosmopolitan, no matter how specialized the topic. (It should be noted that by this time the desire for isolated group meetings had disappeared and all were anxious to have participation from all the groups.) Hence, a topic in theology would have, indeed, expert theologians on its task force, but also administrators, philosophers and others.

The task forces worked through a good part of the fifth day; some requested a longer time and continued meeting until they produced a written statement. On the sixth day the Chairman began presenting the finished statement to the general assembly. Each position was explained, discussed, debated. Some papers were remanded to committee; some were hotly debated, drastically amended in full session and adopted; some were enthusiastically accepted almost as presented. It was during this debate that all the preparation and all the previous discussion paid off fully.

Out of this discussion came the "position" papers blessed by the group with at least majority approval and representing a careful cooperative distillation of the thinking of the participants.

All through the months of preparation and the actual sessions at Los Angeles it was stressed and re-stressed that the Workshop was not intended to be a legislative body. It had no authority to make specific directives for the Assistancy and desired none. It was not even empowered to prepare proposed directives. The "position" papers were intended simply to present, clearly and forcefully, the best thinking of a highly qualified group of Jesuits working with the benefit of scholarly preparation, expert consultation and thorough discussion. The "position" papers therefore have no authority beyond this authority of personal "competence."

The final report of the Workshop was published as Volume 5 of the *Proceedings*. Incorporated in this volume is not only information relative to the origin, planning and structure of the Workshop but reprints of all the papers prepared as background or for discussion, an edited version of all the discussion of the first four days, which was originally

taped *in toto*, the statement of positions just referred to, and two final chapters. One of these, prepared by the Director of the Workshop, was called "Highlights and Unfinished Business." It was the purpose in this chapter to select and emphasize some of the recurring themes and questions of the discussion, especially those on which no consensus statements were made. Also, it was intended to point out unfinished business, relevant and important issues or problems which would demand further study. In preparing this chapter the Director made use not only of the printed materials and the Workshop discussions but also of all the written reports submitted by the original committees, by individual members of the Workshop, and by the task forces. The final chapter of the *Proceedings* reports the results of an evaluation questionnaire filled out by the members of the Workshop itself. The result is an imposing volume of 482 pages. For general discussion the statement of positions has been reprinted and distributed in a separate pamphlet and is once again reprinted in this issue of the *Jesuit Educational Quarterly* for the benefit of all those who may not otherwise have had an opportunity to see it.

Those who were present at Los Angeles have uniformly expressed their great satisfaction with the Workshop, have declared it a rather unusually successful one. Originally it had been stated that the Workshop was not intended as a training ground for the participants, as is often the case in the JEA Deans Institutes and so forth. The Workshop was conceived as a device for the discussion of basic problems by thoroughly competent experts. The fact is, however, that most of the participants felt that one of the greatest and most enduring benefits of the Workshop was the tremendous amount learned by the various members in discussion with experts with other experiences, other training, and other backgrounds. For example, the presidents and the administrators generally felt that they had received an extraordinary refresher course in modern theology and in current trends in scriptural studies. This benefit of the Workshop emphasizes the wisdom of bringing together representatives of different parts of the university world. The Workshop had been structured on the hypothesis that this was of value and that much of our failure of the past had been due to the fact that philosophy teachers met with and talked with philosophy teachers only, deans met and talked to deans only, and so forth, without the confrontation which would bring mutual problems together in mutual understanding and bring them to mutually satis-

factory solutions. The experience of the Workshop amply confirms the truth and wisdom of this hypothesis.

The structure of the Workshop contributed no little debt to its success. There was ample time for discussion. There was confrontation in actual discussion of experts representing different fields and of experienced persons representing different parts of the university. The complete freedom of discussion during the first four days, the concentration on basic problems, and the thorough examination of every point of view created a common understanding and a common experience which made the discussion of the last four days pointed, fruitful and productive. Finally, as the evaluation questionnaires indicated, it was universally agreed that the technique of dividing the Workshop after the first four days into task forces which still remained representative of all the interests of the total group and which had specific areas and topics assigned to them, was one of the most successful aspects of the entire Workshop.

Finally, the "position" papers themselves stand as a permanent valuable product of the Workshop. It was not thought, of course, that these "position" papers would constitute a final answer to all the problems or that they would stand as a kind of embryonic ratio for the Jesuit universities of today. But they do embody the results of long study, preparation, and serious discussion and they constitute a document of no small importance and one which can be the basis of further discussion, further study, further elaboration and further progress in the Assistancy.

During the two years preceding the Workshop there were various criticisms and worries about the Workshop itself. There seemed to be a general concern that the Workshop might impose upon the Assistancy detailed and rigid regulations with regard to the teaching of philosophy or the teaching of theology. The Planning Committee consistently denied any such intention, and the Workshop itself was instructed that it had no legislative power. Moreover, it was mutually agreed by all the members of the Workshop that it would be most undesirable to attempt to impose any kind of detailed curriculum or choice of textbooks or any other decisions which could better be left to local institutions and individual departments. By a rather strange turn of opinion the only general criticism which has been voiced now that the Workshop is over, is that it did not lay down specific instructions, it did not "tell us what to do." I can only stress once again that from

the very beginning it was never intended that the Workshop would tell the teachers of philosophy or theology in the Assistancy "what to do." It was intended to investigate the problems, to discuss them with a view to offering guidance and general views and principles. It was hoped—and is still hoped—that, on the basis of the enduring results of the Workshop, provinces, universities and departments will continue to explore and investigate the problems and to determine specific solutions to them which can be translated into concrete matters of textbooks, syllabi, classroom techniques, curricula, and so forth. The Planning Committee and the Workshop itself unanimously expressed their adherence to the principle that all such detail should be flexible, should be fitted to local situations and should be within the competence of local authorities.

TRAINING MAKES CRITIC

To train a citizen is to train a critic. The whole point of education is that it should give a man abstract and eternal standards, by which he can judge material and fugitive conditions.

—G. K. Chesterton

Statement of Positions^{*}

Preamble

Out of the papers and the discussions of the Workshop, there developed a consensus with regard to certain basic issues and problems. The members of the Workshop thought that many of these points were of sufficient importance to warrant the issuance of a formal statement of positions. The following statement presents the positions which were hammered out in committee meetings and plenary sessions and finally reviewed and approved by the group as a whole.

The statement does not cover every issue or every aspect of the total problem, nor does it report every discussion of the Workshop. The participants recognized that many problems remained unsolved and that, on many issues, additional data and analysis were necessary. The document is therefore selective and is not meant to be either a complete theoretical essay or a complete and detailed blueprint for action.

Finally, although there was general agreement on these statements, it should not be assumed that every participant necessarily subscribes to every position included in it. There was general consensus, not absolute unanimity.

THE STATEMENT

I. *General Principles*

The Jesuit university is set within the Church, of whose mission it is a part. The mission of the Church is to produce the Christian person; the mission of the Jesuit university is to produce the educated Christian person. The university as distinct from other agencies in the Church forms students in Christian wisdom.

In the Jesuit view, education includes the development and perfecting of the total human being. Hence no education is complete unless it includes the intellectual, moral, religious and spiritual formation of the student. Thus, the moral, religious and spiritual formation, which is of particular importance at the collegiate level, is an overall and essential objective of every Jesuit college. To this formation all the activities and all the personnel of the college must contribute, according to their own natures and functions within the institution.

^{*}Chapter IV, Volume V "Final Report of the Workshop On The Role of Philosophy and Theology as Academic Disciplines and Their Integration with the Moral, Religious and Spiritual Life of the Jesuit College Student," Los Angeles, 1962.

The cardinal principle of Jesuit educational philosophy is one of the assumptions upon which the discussions of this Workshop rest. The academic disciplines of philosophy and theology, which are the core of Christian wisdom, must foster the intellectual formation of the student and, in harmony with this goal and with the academic nature of these disciplines, contribute to the moral, religious and spiritual growth of the student into personal Christian maturity.

2. Profile of the Jesuit College Graduate

The ideal Jesuit college graduate (man or woman) should have achieved a level of academic maturity consistent with certain intellectual qualities. He must have the ability to analyze, synthesize, and evaluate evidence in pursuit of truth; he must also be able to distinguish various types of evidence associated with different kinds of methodologies in the humanistic and scientific disciplines. He should have a special competence in one of these disciplines in order to give depth to his learning in one area of investigation. When in possession of evidence, he should be able to communicate it effectively. He should also have an understanding of and be able to evaluate his own culture (its literature, art, and philosophy) both in its historical development and in its present structure; he should also have some acquaintance with and appreciation of other cultures. Finally, he should have a deep understanding of his Faith that will give him a unified view of life, an awareness of the Church as continuing Christ's redemptive action; and a clear perception of his proper role as a member of the Church.

Moreover, he should be marked in the matter of personal maturity (moral, religious, spiritual development) by the following: He should be decisive in confronting life, courageous and hopeful in exercising initiative, yet loyal to legitimate authority. This will demand a positive-minded patience that is neither passivity nor abandonment of ideals. In response to the Christian vocation revealed in Scripture and Sacrament and specified by the contemporary needs and potential of the Church, he will be personally dedicated to Christ and generously committed to creative involvement and leadership in the intellectual, social, cultural, religious life of his world. He must also have a balanced appraisal of reality, especially of the material and the bodily, a recognition of the power and danger of evil, yet a reverence for the goodness of creation and of human achievement.

As a person he should be open in love to God and men of every race and creed; this will enable him to live sympathetically yet apostolically

in a pluralistic world. He should have a developing familiarity in prayer with the three divine Persons. This will lead to liberality of mind, awareness of his Christian dignity, and freedom of spirit. Along with this he should have a balance of intellectual humility and independence whereby he respects the traditions and accomplishments of the past but is open to new ideas and developments.

Implications and further questions:

1. Understanding of our culture implies acquaintance with some of the works (philosophical, artistic, etc.) that have helped constitute this culture or are acknowledged as classical results of that culture. How select these works? How and to what extent can we familiarize our students with them? Should this include "classics" in the fine arts, some course work in fine arts?
2. What should be done to give our students some understanding of other cultures, particularly Latin American, Far Eastern and African? Are there things already being done which others can share?
3. A large-scale attempt should be made to evaluate scientifically the effectiveness of our efforts to form the attitudes of our students: this would involve construction, administration, and analysis of appropriate testing devices.
4. This profile would imply that other disciplines (as well as theology and philosophy) must survey their content and approach and evaluate them in terms of their contribution to achieving this ideal graduate. Allied with this is the implication that serious studies must be made of the relationship of other disciplines to theology and philosophy.
5. This profile would indicate that elements both of the concrete historical and cultural approach and of the more systematic approach must be included in philosophy and theology.
6. This profile should act as a criterion against which directors of non-instructional activities should evaluate their programs, since their activities have an intrinsic and necessary contribution to make to this ideal graduate.
7. This profile should also be a guide to Alumni Directors in planning for the continuing development of our graduates, since it cannot be achieved once and for all in the four years of college.

3. *Theology*

a. *The Department of Theology and Its Discipline*

The theology department is an organic part of the project in learning which is the college or university. In general, therefore, it has the same basic academic responsibility towards its exacting discipline and its stu-

dents as any university department, that is, it engages in teaching, in research and in the communication of knowledge and understanding.

But since theology deals with a knowledge and understanding of God's Revelation, its subject matter has unique educational implications. Revelation is not just a series of propositions directed to the intellect alone, but rather God's self-communication demanding the total human response of supernatural faith. 'Theology's task, therefore, is not to construct a faith; supernatural faith is necessarily presupposed in any theologizing, properly so-called. Theology rather aims at a presentation and understanding of this faith-accepted communication made by God, our Salvation.

Further, since what God has revealed of Himself through Christ is not only true but good, the very understanding of this revelation carries with it an appeal to the whole person, intellect and will, already oriented through faith toward God who so reveals Himself as our final supernatural end.

The department of theology, then, best contributes to the total development of the student, including his moral, religious and spiritual development, in the following ways:

1. by teaching theology according to its own exacting academic demands, that is, by teaching theology as an effort toward further understanding. In this way this unique subject matter can, by an in-built dynamism, release its own religious impact in as much as the properly academic aim of theology is to bring one, to whom God has communicated Himself, in more fully realized contact with this revealing God of salvation;
2. by carefully selecting themes, emphases, teaching methodology, reading assignments, etc., which are most calculated to build up the knowledge component and intelligent motivation of virtuous action, with particular reference to the needs of the American college student and the American layman in today's world.

In this context, then, we understand why the theology department's first and immediate concern is not the good Christian conduct and habits of the student. To propose its discipline in such a way would be to negate theology as an academic effort, to confuse it with ascetical exercise, and to erase the distinction between library, seminar and classroom on the one hand, and chaplain's office, confessional and chapel on the other. But most pertinently (and somewhat paradoxically), to deny theology its properly academic methodology is to militate against theology's necessary and wholly substantial contribution to the moral, religious and spiritual development of the student.

*b. The Starting Point for the Teaching
of Theology in College*

Pre-notes: (1) The starting point referred to here envisages ideally a curriculum extending through four years of undergraduate study.

- (2) By starting point is meant the point at which college theology may begin, not the point at which the treatment of individual mysteries or particular courses may begin. Thus, we are not asking where to start the treatise on the Trinity, whether, for example, with the New Testament or with the Councils.

Determining the starting point for teaching theology demands the consideration of two things: the concrete situation of the student and the nature of theology.

Concerning the student, we must determine what, in view of his cultural, psychological, religious, moral and credal situation, are his most genuine and profound needs and pre-existing problems. Then we must determine, in view of these needs and problems, the area of theology and the theological approach with which he can most profitably begin his study. In view of the psychology of learning the student ought to begin with what is more immediate and familiar in his experience.

The nature of theology requires that theology begin within faith in the Christian mystery. Granting this faith, various approaches to the understanding of the mystery are possible, provided analysis and synthesis proceed on a basis of sufficient familiarity with the data of revelation in its historical context.

For the college student today the following are possible starting points:

1. Salvation history in Scripture. The reasons for beginning here are the following: (a) salvation history introduces the student to the privileged source of Christian teaching; (b) it need not suppose previous philosophical training; (c) it has a humanizing effect by introducing the student to the perennial concerns of the people of God in the Old Testament and in the New Testament; (d) it corresponds with the psychology of learning by beginning with the historically concrete and with familiar human experience; (e) it affords the student a knowledge of the data of Christian revelation in its historical context.
2. The Church. An ecclesiological approach which begins with the study of the Church today in her existence, life, worship and teaching, and then proceeds to an understanding of this mystery through a study of the Church's origin and development in history. The rea-

sons for beginning here are the following: (a) the Church is the home not only in which the student lives but from which he must continually draw his Christian life and its growth, and whose life he reflects in all that he does; (b) the Church is the student's immediate point of contact with Christ as the revelation of God; (c) the Church is the immediate context in which the student will come to Christian maturity; (d) this starting point corresponds with the demands of the psychology of learning by beginning with what is more immediate in the student's experience.

Both starting points mentioned above—Salvation history in Scripture and the Church—are kerygmatic and humanistic in character.

3. The starting points of different theological syntheses; for example, the conception of the Trinity as unifying all theology (as in the *Summa Theologiae* of St. Thomas); or the conception of Christ, or the conception of the Mystical Body, or the conception of the Mass—each considered as unifying principles of God's self-communication in history.

It would seem that the psychology of learning does not recommend the starting points of these different syntheses, at least in their present state of development, in that they begin with what is more remote in the student's experience and because an understanding of the different conceptions supposes a previous study of the history of revelation and an analysis of its content.

4. The possibility of other starting points is admitted, such as the history or sociology or phenomenology or philosophy or psychology of religion, provided these areas are undertaken as starting points within the context of Christian faith.

c. *Some Basic Themes for the Teaching of Theology in College*

It is believed that any program of college theology should include a treatment of the following basic themes. The list is not intended to be exclusive or complete, much less to name courses or determine the order or division of teaching:

1. The theology of the layman: treating the lay state of the Christian vocation as implying social and individual responsibilities in the world.
2. The theology of society: with particular reference to the function and limitation of authority and the full exercise of responsible freedom.
3. The theology of the Incarnation and its extension in space and time as the Church.
4. The theology of culture: the fulfillment of person through the creative use of the created universe.

5. The theology of the primacy of charity in Christian moral life so as to avoid Christian moralism.
6. The theology of the Trinitarian character of Catholic spirituality.
7. The location in history of God's Self-Revelation.
8. The liturgy as recital and re-enactment of the saving event; sacraments as mystery and encounter.
9. A theology of the faith as assent and commitment and the method of theologizing within the Faith.

4. *Philosophy*

a. *Approaches and Patterns for the Teaching of Philosophy in College*

We approve and recommend the admissibility and the desirability of a variety of methods and approaches to achieving the basic insights and commitments proper to the *Philosophia Perennis*. Such a pluralism of approach recognizes the need of making philosophy relevant to our students today and makes possible the best use of the varied backgrounds of all the teachers in the Jesuit colleges and universities. This can also insure that the philosophy courses provide a strong intellectualism in the climate of flexibility and tolerance.

Besides the variety of approach in the development of a particular subject, this pluralism may also be implemented in a diversity of curricular patterns, e.g., the historical, systematic, or a combination of these, always keeping in mind the basic insights, the continuity of teaching and the necessary unity noted above. Again, with a view to relevance for our students, provision should be made within this curriculum for acquaintance of the student with contemporary philosophical views. Likewise administrators should prudently encourage the presence on our campuses of lectures and discussions involving non-scholastic philosophers.

Without violating this admissible pluralism in approach, care should be exercised in staffing departments to select teachers who are philosophically committed to the basic insights of the *Philosophia Perennis*, as set forth below (in 4b).

To foster understanding and progress, the publication of papers and texts which make use of various philosophical approaches should be encouraged.

b. *Some Basic Philosophical Commitments*

While affirming that every living philosophy must be constantly open to philosophical insights from any source, the philosophy departments

of Jesuit colleges and universities are committed to the following positions as basic to the *Philosophia Perennis* and normative for unity. It is not intended, however, that this statement of commitments should be the only factor in determining the number of required courses, the specific courses required, the sequence of the courses, or the approach to any particular commitment.

1. A realistic metaphysics as possible and necessary for the adequate constitution of a philosophy of created being.
2. The dualistic constitution and social nature of man, spirituality of the human soul, freedom of the will, moral responsibility based on a realistic metaphysics.
3. The existence of a personal and transcendent God known by reason.

c. *Some Philosophical Problems of Particular Importance Today*

In order to achieve maximum vitality for philosophy and to develop students able to contribute to the understanding of contemporary issues, the Committee recommends that Jesuit philosophy departments introduce students especially to the philosophical problems arising from:

1. The methodologies of the various knowledges and interests of man, e.g. science, art, anthropology, history.
2. The tension between freedom and authority.
3. The contemporary investigations of the societal nature of man.

d. *The Contribution of Philosophy as an Academic Discipline to the Moral, Religious and Spiritual Development of the College Student*

This statement is more of a deduction from the nature of the philosophical process as experienced in the life of the student than an empirical one. Although there is much testimony from Jesuit graduates about the good philosophy has done them, this testimony is hard to assay. Those effects of philosophy on the personal lives of students here listed are what it seems philosophy is geared to achieve, naturally tends to achieve, should most readily achieve. The statement is, as a matter of fact, as much a list of ideals to be pursued by philosophy teachers as a statement of achievement.

Inasmuch as in the present historical order philosophy by its very nature stands in an intermediate position between the other human knowledges and theology, part of its influence on the moral, spiritual and religious formation of the student is *indirect*: that is, it derives from the fact that philosophy prepares and disposes the student for theology,

and reinforces this theology. This indirect influence is not the least important value of philosophy.

Secondly, philosophy has some *direct* influence on the development of the human person. Thus: (a) certain dispositions are a natural result of the proper study of philosophy; (b) many of the truths with which philosophy is concerned have a direct relation to human conduct and action.

Among the dispositions which philosophy tends to inculcate are the following:

1. In its quest for ultimates, which is the nature of philosophy, philosophy conditions the student to become more and more wisely critical, to look for finality in things, to take the "long view," to be impatient with accidentals, to seek for essentials: i.e. philosophy tends to impart whatever qualities are implied in the virtue of *wisdom*.
2. Since philosophy seeks to understand all things, it tends to raise the mind to familiarity with and acceptance of the *spiritual dimensions* of being. This is a strong antidote to modern materialism.
3. Due to the nature of philosophical activity, the student has the opportunity to achieve a measure of *confidence* in the employment of his cognitive and appetitive powers—a necessary ingredient of maturity.
4. Philosophy properly taught avoids the fixed extremes of rationalism and empiricism, and inculcates an openness of mind to truth in whatever guise it may appear. Without this disposition our graduates lose their potential effectiveness as a ferment in society. The disposition here is *intellectual humility* and *charity*. The effective graduate will have a balance of firm convictions and of openness to further knowledge and understanding.
5. Since the introduction to philosophical thinking occurs in college at the same time as the awakening of the student's powers of higher reason, philosophy has the natural function of guiding his reason to an understanding of himself in history, so that he can make a *reasoned choice* for God and give a fundamental orientation to his life.

Moreover, philosophy is concerned with *certain truths* which of their nature pose the question of personal commitment and thus are operative in the life of the student.

Such truths, to mention a few, are: (a) the freedom of choice and personal responsibility; (b) his spiritual nature; (c) his contingency; (d) the fact of God; (e) "intersubjectivity" with all its implications of interpersonal relationships.

There may be topics now generally slighted in our philosophical

teaching which merit fuller and deeper treatment than they have received in the past. For example: the nature and implications of human love, the relationship of a personal God in personal dialogue and encounter with man, morals and the politician, morals and business, the unity (international) of man, etc.

It is believed, also, that certain activities and attitudes on the part of the teacher will increase the effectiveness of philosophy in the life of the student.

- a. The philosophy teacher should not only not be embarrassed to point out to the student the relationship of truths in philosophy with those of other disciplines, including theology, and with the realities of his own life, but he should actively and constantly strive to do so.
- b. The philosophy teacher has the double task of developing firm convictions in his students and leaving problematic what is problematic, inviting the students to further probings.
- c. Philosophy teachers should be given the opportunity and urged to teach an occasional course in the history of philosophy: this for the teacher's own development, to cure any lingering dogmatism, etc.
- d. In the sequence of the curriculum, theology and philosophy should be so arranged that theology complements, according to its nature, the incompleteness of philosophy. The student should not be left, for example, with the impression that ethics is the final orientation of his moral life.
- e. For effectiveness of philosophy courses in student formation, it is essential that the teacher be deeply conscious of the moral, religious and spiritual implications of his field.

5. *The Function of Philosophy and Theology in Relation to Other Departments*

In every college and university there can be found many reasons for improving communications between the various disciplines. But nowhere is this more evident than in Jesuit colleges and universities where the objectives include not only the intellectual development, but also the moral, religious and spiritual formation of our students. Especially now is this integrated view needed because of the challenge of our times. It is believed, therefore, that the philosophy and theology faculties through various interdisciplinary approaches should assume the added responsibility of engaging the rest of the faculty in a dialogue that clarifies ideas and values and their relevance for other disciplines. Furthermore, if philosophy and theology are to serve as vital integrating factors

in the Jesuit system of education, there is a strong need for these departments to acquaint the rest of the faculty with their programs, methods and objectives.

In some instances, a survey course by the philosophy and theology departments, particularly for new teachers, may be given. In-service institutes or one-day workshops or panel discussions, or invited distinguished lecturers are other ways of effecting a closer relationship between these departments and other areas of the university. Continued informal interchange at a person to person level may be still another way.

A continuing exchange of information between the members of the philosophy and theology departments as to what each is trying to do, and exploration of ways and means of cooperation would seem essential because of the very close relationship of the two disciplines and the adjustment required by the renovation of methodology in the theology department. A program of joint departmental meetings might help to this end.

Just as philosophy and theology should make a contribution to other disciplines, so other disciplines should make a contribution to philosophy and theology. Continuing dialogue with other disciplines will also lead to a more satisfactory solution of common problems.

One way for the departments of philosophy and theology to complement the undergraduate major programs offered in other departments would be to offer courses in the philosophy of science, the philosophy of history, the theology of art, etc. Also comprehensive review courses and seminars in the senior year could include some lectures by professors of philosophy and theology who are conversant with the major field.

6. *Religious and Other Non-Instructional Activities*

a. *The Relationship of the Teaching of Philosophy and Theology to the Effectiveness of Religious Activities*

While a great deal has already been said on this point from the general standpoint of the departments of theology and philosophy, it is further felt that emphasis on certain aspects of theology and philosophy would directly increase the effectiveness of religious activities.

In the teaching of the theology of faith more emphasis could be put upon the act of faith as one of personal commitment and less emphasis upon the formal element of intellectual assent in that act. This second, less desirable emphasis tends at best to impoverish the original and

biblical notion of faith, and at worst to have the student considering the act of faith as nothing more than the conclusion of a syllogistic process. The understanding of faith as personal commitment can directly render more effective the conventional spiritual activities. To take one example, for the generality of students assistance at Mass can be recognized as an especially meaningful instance of this personal commitment. Or again, for those engaged in Sodality activities, their projects can be recognized for what they are: instances, now upon the purely human level, of personal commitment. Or, finally, to take the Apostleship of Prayer, its characteristic procedures can be seen for what they are, personal commitment to a way of life that has its basis in the commitment of faith to God and God's life.

God in theology should be presented also by different and more relevant analogies than has been the custom. Here a clue could be obtained from the progressive revelation of the Godhead as recorded in Scripture, always in images meaningful to the particular cultures. Again, the psychological implications of God's revelation of Himself, especially as triune, should be brought more to the fore. The God that generates the word in the unity of love is the God students should know. Did they know that, such an activity, again, as the Apostleship of Prayer, with its inevitable emphasis on redemptive love, would gain in substance. As one participant puts it, "What is needed is the realization and not the mere knowledge of God. This should be, under God's grace, a personal conviction of each student, and the emphasis should be placed upon the fact of personal commitment. Furthermore, the implications of God's existence should be pointed out to the students when the proofs of God's existence are being studied, for example that since there is a God, who created, then there is necessarily an eternal and natural law. A practical implication of creation and conservation of each individual is the timely explanation of the true sense of vocation."

More emphasis should be placed upon the Church as an organism, and less upon its organizational characteristics. Proceeding in this way a mature and religious understanding of authority could be achieved. Similarly the ecclesial dimension of the Sacraments should be brought to the fore, that the Sacraments are a way fitting the life of the Church, and that they all have their specific social implications; e.g., the Sacrament of Penance, in which one confesses to having offended against the co-members of this body which is the Church, that the soul in sin is a displaced member who through the ministrations of the Sacrament's grace is restored to his former position. Again the two aspects of the

priesthood of the faithful, the sacrificial coming from Baptism and the prophetic function coming from Confirmation should be stressed. Here too, in the context of the theology of the Church, the Liturgy should be discussed.

The incompleteness of philosophy should be recognized: otherwise there results a rigid nationalism and a distortion of morality through the acceptance of ethics as an ultimate norm. Moreover philosophy should inculcate an awareness that there are absolutes.¹

b. *The Contribution of Religious Activities to Moral, Religious and Spiritual Formation*

By religious activities we mean any and all of those means provided by our colleges and universities for the specific purpose of promoting the Christian life and holiness of our students.

By formation we mean the interior results of the operation of three agencies: God, giving Himself and His grace; the administration and faculty who provide the opportunities mentioned above and guidance of the same; and the students themselves who understand them, accept and actively participate in them in such a way that they achieve their own Christian maturity by the cultivation of vital love of God and their

¹Here, then, we may come to a more precise statement of the question which must be answered if we are profitably to discuss the teaching of philosophy and theology in the Catholic undergraduate college. *What are the needs, common to all students, which the required programs of philosophy and theology courses prescribed by the college are expected to meet?*

Our search here is for the essential and central, not the accidental and peripheral. We may, therefore, dismiss from present consideration certain alleged benefits which may or may not actually result from the teaching of philosophy and theology to undergraduates, but which certainly do not represent the fundamental reason why these disciplines constitute so extensive and prominent a part of the curriculum of the Catholic college. For instance, that "training of the mind" which is the last refuge of the defenders of obsolete curricula is not the basic reason why students are required to study philosophy, though it may be one of the results of that study. Nor is it to enable the student to make converts to Catholicism, or to equip him with a ready-made "*apologia pro fide sua*," or to promote his growth in personal sanctity and the life of grace—although, again, some of these effects may in fact be achieved. It is our position that the basic, essential and universal need which accounts for the existence of departments of instruction in philosophy and theology is the need every educated and intellectually self-aware human person has: *to be able to make certain basic, absolute and genuinely intellectual commitments about the ultimate truth of things: specifically about his own nature as a human person, about the goals and values which must ultimately determine his life and his attitudes toward it, about the nature of the world and the social order, and especially about the God who is (or is not) the one source who gives meaning and intelligibility and purpose to all of reality.*

We are here at a central thesis which must be accepted or rejected if any further discussion is to be profitable. It is because the Catholic (and specifically the Jesuit) college does accept it that the teaching of philosophy and theology to the undergraduate in such a college is and must be different from the teaching of these disciplines in institutions which either deny the possibility of such commitments by the educated man, or who at least deny to the college any responsibility for encouraging and specifying such commitments. Because, on the contrary, philosophy and theology represent for the Catholic college indispensable means to the making of such commitments, they can never be regarded there (as they often are elsewhere) as just two among the many interesting sorts of human activity worth a "gentleman's interest" on the part of anyone with a pretense to culture, offering further rewards of personal satisfaction and scholarly opportunity for the student who chooses to "specialize" in them, and manifesting some kind of marginal (and perhaps diminishing) social utility." Carl J. Burlage, S.J., "The Teaching of Philosophy in the Catholic College," Vol. II, pp. 13-14.

fellow men in personal response to Christ the King living and operating in the Church today.

Four major activities provided by the Jesuit college or university are the following:

1. *The Liturgical and Sacramental Life*, in so far as, in the words of Pope Pius X, the primary and indispensable source of the true Christian spirit is to be found in the active and intelligent participation on the part of the laity in the public and solemn prayer of the Church. In practice on campus this refers to: the Holy Sacrifice of the Mass, the Sacrament of Penance (and for the married, the Sacrament of Matrimony). It is in the Sacraments that the Christian meets the living Christ of today.

In accordance with this fact and the Society's spirit of thinking with the Church the *Instructio* of 1958 in regard to active and full participation in the Mass should be implemented on our campuses. Care should be taken that the students have an opportunity to participate in the splendor of the liturgy properly celebrated.

2. *The Apostleship of Prayer*. This is a Jesuit means of developing the liturgical and sacramental life in the generality of our students. This is particularly true in the light of recent developments. Of late years the Apostleship has been given a definitely theological and liturgical cast that it lacked before. It is now centralized in the Holy Sacrifice and devotion to the Sacred Heart as explained in the *Haurietis aquas*. It is now emphasized as a way of life rather than a "devotion." We recommend that Jesuits should familiarize themselves with the new orientation.

3. *Retreats*. These are the *Spiritual Exercises* which engage the student annually in a brief but intense communication with God in an atmosphere of silence and recollection. They are the means that are most conducive to aid the student to seek and know and follow the will of God in his regard.

The closed retreat should be employed wherever possible.

Directors for these retreats should be chosen for their interest and competence in communicating the kind of spirituality described in the papers of the Workshop.

4. *The Sodality*. The precise purpose of this organization on Jesuit campuses is to give to any and all who are both willing and capable of membership guidance in deeper spirituality by means of a rule of life that leads through consecration to the obligation of striving for the greatest possible holiness and to life-long apostolic action according to one's state of life.

The Sodalities on our campuses will be effective in so far as they accept the apostolic challenge of their own environment which is that of collegiate life and all that that implies.

c. Relation of Theology and Philosophy to Non-Instructional Activities Other than Religion

Non-religious non-instructional activities are here considered to include all aspects of student life outside the classroom which are not traditionally regarded as religious.

It should be the purpose of the non-religious activities program, as part of the total effort of the institution, to develop students who may well be trusted to conduct themselves among their peers with adequate Christian wisdom not only as students but also throughout life as citizens in a free society.

It is not to be assumed that philosophical and theological principles taught in the classroom will automatically be adopted by students outside the classroom. There is "a gnawing body of evidence which indicates that students are as likely to set the ethos of a campus as to adopt an institution-sponsored ethos, and that they are more apt to take their values from each other than from their professors and the administration."²

There must be, therefore, a strong, concerted directive influence which sees to the implementation of philosophical and theological principles in student life outside the classroom. Such direction presupposes that the principles of Christian living are convincingly presented in the classroom. It is important that administration and faculty be aware of the educational significance of non-religious activities.

A well directed program of non-religious activities should provide a proving ground where the principles learned or to-be-learned in the classroom are made meaningful and vital. Most important are those activities which involve students themselves in the responsibilities which accompany the making of laws and the exercise of delegated authority.

The full benefit of the non-religious activities program can only be achieved if it is structured to encourage the growth of personal and group responsibility. The atmosphere should be such as to provide opportunity for the development of leadership qualities in the student.

It is very important that students be given clear concepts with respect to the necessity, nature and limits of authority. Since a student's understanding of authority derives in large part from his experience of its exercise, it is most important that responsible agencies within the institution which exercise authority do so with full respect for the dignity, rights, freedoms and degree of maturity which individual students possess.

²Father M. J. Walsh, Workshop Session Two, p. 10, Lines 370-375.

d. *Administration of Religious Activities*

It is clear that there should be some central authority in our colleges and universities specifically responsible for spiritual and religious life and having a stature and status consonant with the high place this life has among the goals of the institution. However, it is also clear that the description of the functions and the location of such responsibility within the structure of the institution has not been satisfactorily and adequately worked out throughout the Assistancy. It is believed, therefore, that a study should be made to produce such a description of the functions and the location of this responsible authority within the structure of the college, and that the Presidents of Jesuit colleges should review their tables of organization to see that such an authority is properly constituted in their institutions.

The Chaplain or Director of Religious Activities should also be the chairman of a special committee established to aid and advise him in his work, particularly in planning an over-all religious program for the entire year.

The administration of the college or university should encourage religious activities on campus by making provision for:

1. Budget
2. Staff
3. Physical facilities
4. Scheduling of religious activities
5. Attendance of both students and religious officers at appropriate professional conventions
6. The inclusion of religious topics in university lectures.

Those in charge of religious activities should realize the importance of public relations and communication. This would be facilitated if discussion of both the purposes and problems of religious activities on campus were given a place in Faculty Meetings and in Community exhortations and casus.

7. *Problems in Providing Professionally Trained Personnel*

a. *General Considerations on Manpower*

Since the intellectual apostolate of higher education is a primary work of the Society of Jesus, we must provide the best possible instruments for this work. Chief among these instruments is the intellectually qualified Jesuit scholar-teacher and student personnel administrator-worker. Consequently these men must be selected scientifically and prudentially.

The selection should include:

1. An established process of orientation to and selection for positions as soon as possible in a Jesuit's career, to be accomplished, for example, through a province committee on special studies.
2. A training in all disciplines but especially in the areas of theology, philosophy, and student personnel services at the level required for competency.
3. The strategic placement of Jesuits, not only in theology, philosophy and student personnel services but also in those crucial areas or courses of greatest impact on both faculty and students in other disciplines. In general, an effort should be made to have at least one well-trained Jesuit in each department, a heavy concentration of Jesuits in theology and philosophy, a substantial percentage in the humanities, social sciences and education, and a smaller percentage in the fields of the natural sciences, business, engineering, and the professional curricula of law, dentistry, and medicine.
4. The protection of Jesuits from excessive co-curricular, extra-mural and self-assumed activities so that they are given the necessary means and opportunities for continued development as qualified and recognized experts.

This selection-protection process must be done in the real order and within the manpower studies now being conducted at the province level. These studies and their results in terms of continued, long-range planning should be given as soon as possible to those who daily administer our institutions.

These manpower studies should have direct bearing on the projected enrollment in our various institutions. Final decisions on the maximum projected enrollment in each college or university should not be made merely on the basis of availability of classrooms and other facilities, the needs of the area for Catholic higher education, and other considerations however valid. Primary consideration must be given to an assured availability of a sufficient number of competent, well-trained Jesuits to fill the added administrative, teaching (especially in theology and philosophy) and student personnel positions which expansion in enrollment involves.

The involvement of a large number of non-Jesuits in our educational efforts is altogether desirable on its own merits. At the same time it is the most effective method of supplementing the limited Jesuit manpower in our institutions. Competent, well-trained diocesan and religious priests and sisters as well as lay men and women might well be engaged in teaching in all our departments including theology and

philosophy. It is hoped that a doctoral program in theology will be established in at least one of our institutions, staffed by the most qualified Jesuit personnel available in the Assistancy, to provide theological training for *lay* professors as well as for Jesuits.

Other means of supplementing Jesuit manpower come under the headings of curricular and instructional requirements and techniques. A college which requires a comparatively large number of courses in the theology and philosophy must justify these heavy demands on Jesuit manpower in terms of the minimum requirements to achieve the objectives involved. Likewise, in other institutions the objectives to be achieved may indicate an increase in curricular requirements in theology and philosophy. In general, great manpower savings could be achieved in those situations in which, without any sacrifice in the attainment of our educational objectives, the number of required courses were reduced, larger classes permitted, and teaching loads adjusted.

Encouragement and leadership should be given to experimentation in reorganizing our curriculum in theology and philosophy by the use of such techniques as the large lecture followed by discussion groups, team teaching, closed circuit television, video-taped lectures by outstanding teachers, etc. At the same time, however, every effort should be exerted to utilize these techniques in such a way as to maintain the maximum possible personal contact of Jesuits with our students and other members of the faculty.

The location of Jesuit Houses of Study on university campuses (as recommended below) will, of itself, permit conservation of manpower in many instances. To insure even greater economy in the use of our manpower it is desirable that a study be made to determine the number of scholasticates required to serve the needs of our Assistancy and steps be taken to reduce the number to that minimum which is necessary and adequate.

The question of the effective use of Jesuit manpower in the total Assistancy is of major concern. In spite of the apparent lack of success in some earlier efforts to place Jesuit personnel in localities and positions in order to enable the Society in the United States to achieve unique educational and spiritual objectives, it is imperative that proper authorities continue to be cognizant of the fact that a lack of inter-provincial cooperation as well as the possibility of the expansion of educational programs in one province without reference to those in other provinces is directly contributing to an inefficient use of Jesuit manpower and to the danger of mediocrity in our total educational effort. It would seem that more effective agencies are needed in the area to Jesuit higher edu-

cation to develop Assistancy-wide policies and to exercise, under proper authority, control of those limited areas in which the allocation and use of highly specialized Jesuit manpower is most pertinent. It is understood, too, that this program will call for generous readiness on the part of individual institutions to make sacrifices for the good of the whole body of American Jesuit higher education.

b. *The Professional Preparation of Jesuits*

Recognizing that the Jesuit educational system is distinguished by the preeminence it gives to philosophy and theology, and recognizing that it is in the fields especially of philosophy and theology that it can make a distinctive contribution to American higher education, we are convinced with regard to teaching in college that only highly competent men should be assigned to philosophy and especially to the critical area of theology. It follows that these gifted Jesuits must not be denied suitable preparation; rather, they should be provided with the best academic formation available.

In line with this objective, we make the following observations:

a. *Theology*

1. Because the theology department in our colleges and universities must compare favorably with other departments, each theology department should be provided with a full complement of teachers with the same proportion of doctorates as holds for other departments.
2. To foster a variety of approach and to ward off the dangers of inbreeding, doctorates should be sought not merely at Rome, but also at other centers of theological learning, e.g., Freiburg, Paris, Louvain, Innsbruck, Salamanca, Woodstock, etc.
3. Towards the same end, the courses selected at these various institutions should themselves be various. Hence it seems desirable that our college and university facilities should possess doctors not merely of dogmatic theology, but also of moral and ascetical theology, of Sacred Scripture, canon law, missiology, Church history, the history of dogma, etc.
4. As it is appropriate that Jesuit universities have doctoral programs in philosophy, so it seems *a fortiori* suitable that, at least in the not too unforeseeable future, they will possess doctoral programs in theology. In anticipation of this happy day, attention is called to the paper entitled "Doctoral Program in Theology," found among the background documents of this workshop.³ If such a doctoral program

³ Pages 65-69.

were instituted, either by one of our universities acting alone or, preferably, by the joint efforts of the whole Assistancy, some of those Jesuits designated for college theology could profitably seek their doctorate from it.

5. Although it is a growing and laudable policy to designate scholastics for, and to begin their preparation in, some field of academic concentration early in their course, it must be frankly stated that college theology has not fared well under the process. Because it has seemed incongruous to assign a scholastic to the field of theology when he has scarcely begun his philosophy, early assignment to theology is seldom, if ever, made; future college theology teachers have frequently been chosen only after a group of scholastics enters theology. This policy of late assignment is not beneficial to our college theology departments. The more gifted scholastics have often been already pre-empted for other fields; several years of remote preparation have already been lost; special studies useful for a doctorate in theology have not been undertaken during regency.

This handicap, peculiar to college theology, should be straightway eliminated. Hence we believe that assignments to college theology should be made simultaneous with assignments to other disciplines, and that scholastics so assigned should embark upon their future work early in their careers.

6. This remote preparation could take various forms, e.g. the study of Hebrew or Greek, of modern languages, of the history of ideas, anthropology, paleography, sociology, etc.
7. Scholastics designated for college theology should, if possible, be assigned to college teaching during their regency in order to accustom them to rhythms of college and university life, and to whet their appetite for their future work. It seems not impossible that these scholastics be given auxiliary tasks in the theology department itself, functioning, for example, as quizmasters, discussion leaders, etc.
8. To excite and foster interest in their future career, scholastics designated for college theology should have the benefit of some contact with the theology departments of our colleges and universities. Such contacts could be established, for example, by visiting lecturers, by membership in theological societies, by attending conventions, etc.
9. Although such peripheral aids are suitable and even necessary, scholastics designated for college theology should be reminded that solid grounding in scholastic philosophy and theology is indispensable for a Jesuit professor of college theology. Hence they should consider it as their primary task to do as well as possible in the regular course of studies offered in the scholasticate.

b. *Philosophy*

What has been said above regarding the training of Jesuits for theology can be repeated, *mutatis mutandis*, with reference to the formation of Jesuits for philosophy. In addition, the following particular observations are offered.

1. Just as future professors of theology should be sent to a variety of institutions, Jesuit and non-Jesuit; so future professors of philosophy should be enrolled in a variety of universities, Catholic and non-Catholic.
2. Because the natural sciences today pose such radical problems for Catholic philosophers, those of ours who are so extraordinarily gifted as to be capable of gaining a doctorate both in science and in philosophy should not be deprived of the opportunity of doing so, if the resources of their provinces so permit.

c. *Location of Houses of Study*

In order to provide the most effective training for our men, our houses of study (juniorates, philosophates, and theologates) should be located, whenever and wherever feasible, on our university campuses, and our scholastics should be encouraged to participate as fully as possible (consistently with their vocation and degree of formation) in the life of the university.

d. *Non-Instructional Personnel*

Because the offices of Dean of Men, Student Counsellor, University Chaplain, Director of Student Personnel, Director of Psychological Services, Sodality Director, etc. contribute in such a significant and extensive way to the total program of a Jesuit college or university, we should attempt to provide highly competent men with adequate training for assignment to these tasks. This, it seems, is not to be found exclusively in the regular course of studies offered in our scholasticates. Advantage should also be taken of the phenomenological findings, the techniques, and the skills, available particularly in secular institutions, which render a Jesuit more adept in the areas of counselling, housing, discipline, student government, the fostering of extracurricular activities of a social, cultural or recreational nature.

While it is only realistic to concede that, for a variety of reasons, not every Dean of Men or Director of Student Personnel in this Assistancy can be formally trained for his task, nevertheless a "seeding" of such professionally formed Jesuits seems necessary if our institutions are to fulfill their educational role with reasonable efficiency. Those scholastics, then, who show peculiar aptitude for this type of work, and who are

sufficiently gifted to gain academic degrees in this field, should be given early and practical guidance along these lines.

The Spiritual Counsellor (or University Chaplain) presents a special problem in training. He often needs fuller training in moral, ascetical, and even mystical theology, in addition to the professional courses in guidance and counselling and psychological counselling.

Finally, in all three areas of theology, philosophy, and non-instructional personnel, in-service training by way of summer schools, sabbatical leaves, semesters at other institutions, both Catholic and non-Catholic, is to be encouraged. This applies to all, whether they hold a terminal degree or not.

The true intellectual does not . . . close out the light of divine revelation which, after all, is absolute certitude. He does not . . . set up his intellect, whose adequate object is truth, in contradiction to truth.

Rather, he recognizes in awe the limitations of his human intellect when face to face with the infinite wisdom of God.

ARCHBISHOP EDIGIO VAGNOZZI, *Apostolic Delegate to the United States*

News from the Field

DIRECTORY CHANGES: The following changes should be made in your copy of the 1962-1963 JEA Directory:

Very Rev. John F. X. Connolly	Provincial of California
Rev. Charles W. Dullea	President, University of San Francisco
Rev. Robert F. Grewen	Rector, McQuaid High School
Rev. Raymond J. Fussner	Rector, Milford Novitiate
Provincial Residence	New telephone number:
New Orleans	386-2304
Provincial Residence	New telephone number:
Maryland	435-1833

IN the thirty-sixth annual competition of the Interscholastic High School Latin contest held in the Central provinces, twelve high schools took part. The test was held on December 4, 1962. *St. Ignatius High* of Chicago took both the first place entry and also had the highest number of points scored. *St. Louis University High* was second in the competition.

FATHER WILLIAM J. MEHOK, former Assistant in the JEA Central Office and now Statistician in the Roman Curia has recently published a 154 page booklet entitled *STATISTICA*. The booklet is used by Father Mehok in his course on Statistics at the Gregorian. The booklet is not precisely what one would call "light" reading since the subject matter treats not only all the very technical terms and operations of statistical computation but also phrases them in Latin.

CHEVERUS of Portland, Maine, thanks to a gift of \$100,000 from an anonymous benefactor, can begin to look forward to living in their own faculty residence. The new residence to be located on the school property will replace the "commuters" residence which has been the abode of the Cheverus faculty since the beginning of the school.

HOLY CROSS received a Christmas present from the Massachusetts Department of Public Works in the form of an announcement that the southern extension of the Worcester Expressway would not bisect

the Holy Cross campus. Previous announcements had indicated a route that would have cut through the athletic fields and would have caused serious problems.

FATHER WALTER J. ONG of St. Louis University has been awarded the *Palme Académique* by the Government of France. The Order of *Palme Académique* was created by Napoleon in 1808 as a means of recognizing members of French universities or foreign dignitaries for eminent service to education. Father Ong spent three years in France while doing research on his work on Renaissance intellectual history.

FATHER J. JOSEPH LYNCH of Fordham University has been elected President-elect of the New York Academy of Sciences. The New York Academy has a membership of some 15,000 members in the United States and some 2,000 foreign members.

THE FIVE UNIVERSITIES of *California* and *Oregon* are discussing the possibilities of academic cooperation in order to strengthen the doctoral programs at each of the schools. The plan calls for each of the school to assess its academic potential and choose two or three areas in which it could offer a doctoral program. After the areas had been determined by mutual agreement each university would help the others to implement their doctoral areas by the exchange of professors. The universities involved would be *Gonzaga* and *Seattle* of the Oregon Province, and *Loyola*, *Santa Clara* and *San Francisco* of the California Province.

LOYOLA COLLEGE OF BALTIMORE opened its brand new \$1,500,000 Physics-Engineering building this year. There are classroom facilities for 670 students, special laboratories, and administrative offices in the new building.

FORDHAM UNIVERSITY hopes that the year 1965 will be a "building" year. At least, this is the target date set for the erection of new buildings on the Lincoln Center campus. The School of Law has already been built. It is hoped that the Schools of Education, Business, and Social Service can be constructed by 1965. To save construction costs all three schools would be built simultaneously. A possible addition to these three buildings would be a building of a School of General Studies.

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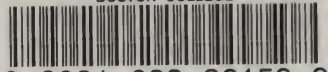
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